

Scripture = Proof.

That St. John Baptist and the blessed Apostles, and all the Primitive Baptizers, did baptize by sprinkling, or pouring water upon the person or persons they baptized, and not by dipping the person into water.

Proving 1. That St. John Baptist did intend pouring upon, or sprinkling with, when he said, *He shall baptize you with the Holy Ghost.*

2. That he did not intend dipping when he said, *I indeed have baptized you with water.*

3. Proving, That he did intend sprinkling or pouring upon, when he said, *I indeed have baptized you with water, Matth. 3. 11.*

4. A further clearing of the Truth by the Synonymous Terms in Scripture, with the answering of various Objections.

5. A Scriptural discovery of the proper and constant signification of the Greek word βαπτίζω in the New Testament; Proving, that it only signifies pouring upon, or sprinkling with, in the New Testament; but never dipping the person into water. And this is proved by the Evidence of a great Jury, viz.

1. St. John Baptist, the first Baptizer.
2. Our blessed Lord and Saviour Jesus Christ.
3. St. Peter, the great Preacher to the Church.
4. St. Matthew the Evangelist,
5. St. Mark.
6. St. Luke.
7. St. John, who were the Recorders of this Word.
8. St. James.
9. St. Paul, the great Preacher to the Gentiles.
10. The believing Church of the Jews.
11. The believing Church of the Gentiles, how they did understand it.
12. The Malicious and Implacable Scribes and Pharisees, and their Adherents, the unbelieving Jews, how they did understand it.

Also some Observations upon Mr. Keach's Reflections upon my late Treatise, Intituled, *Plain and express Scripture Proofs, That John Baptist did as certainly Baptize Infants in the Church of the Jews as the Adults.* With the Confirmation of the Truth reflected against by him.

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Some Observations upon the Reflections made by Mr. Keach upon my late Treatise, Intituled, A serious Enquiry into, and certain producing of plain and exprefs Scripture-Proot, That John Baptist did as certainly Baptize Infants when he administred Baptism to the Church of the Jews, as the Adult.

ALL that have took any observation of what hath been brought against *Infant Baptism*, cannot but know that one of the things alledged for their exclusion from external Baptism, hath been, that Infants are not exprelled in the Commission, &c. and therefore they are not to be Baptized, because we read not of their Baptism, as particularly exprelled.

Now the *Anabaptists* were not exprelled in my small Treatise, and yet they, or some one of them appears in publick with Reflections against it; by which they, or he for the rest doth declare, that they believe themselves there intended, tho not exprelled, altho Infants must not be intended, if not exprelled. If they or any for them say, it is because the Matter did concern them, tho they were not expressly named,

Ans. So doth the matter of the Promise and Covenant concern Infants as much as any, and therefore must be there intended, as much as any Souls whatsoever, tho no more exprelled than others. So that the thing owned as a principle hath been forgotten, or not kept to, to make any reflections upon my Treatise, and I suppose as little regard will be found to be had to the word of God in the manner and manner of the Reflections.

For first, I desire all the thinking and impartial persons that Mr. Keach doth appeal to, and call in to be judges; that the greatest of the proof brought, or any thing rejected by this man, that I have said, or to confirm what he saith, is not thus saith the Lord, or thus it is written. But, I deny, I affirm, I challenge, 'tis denyed, we deny, we do not say. I have shewed, therefore say I, &c.

Which way of proving things, or denying thing so abundantly proved by Scripture in my Treatise, tho it may be best pleasing to them, and also sufficient proof to them, that have found fault with too many Scripture quotations. Yet it is not becoming them that have rejected all that others have said, but what express Scripture can be produced for. And let the impartial and thinking, judge whether it can be sufficient warrant for, either to beget, or nourish a Divine Faith in any Soul that believes this mans Assertions, or Negations.

But a little more particular: As well as this is the most part of the proof in general, so my Conscience is apprehended in particular, in the first place; for giving a book such a Title, as being beyond his knowledg; and if it is not within the reach of his knowledg, who is so capacious, it must needs be *very vile, with the Witness*: His words are, p. 25. *Who calls himself a Minister of the Gospel; but with what good Conscience a man of his Function can give a Book such a Title, I know not.* And all the reason why my Conscience is thus Judged, is, because none ever saw, nor found out those proofs till now. I would desire all to take notice that it is not, because there is not that proof in Scripture, or because *None* produced Scripture for it; but because none other took notice of it before. So that it must be the Symptom of an evil Conscience, for any one to take notice of that from God's word, that none ever did take notice of before. How certain a truth so ever it be, and how clearly so ever the proofs in Scripture are produced for it.

2. He saith, p. 25. *But I will appeal to all thinking and impartial persons, whether, or no, this new and bold attempt of this man's doth not give cause to all people to doubt of all the former pretended Arguments and proofs for Pado, or Infant Baptism, since new ways are thought necessary to evince it.*

Observe my new way is charged to give cause to all people to doubt of all former pretended Arguments and Proofs, not of any real ones: So that truth and reallity is like to lose nothing by my new way, by this mans judgment. And what Arguments was but pretended could never be made better. But if all that faithful Ministers have said, are by this man accounted and condemned as pretended Arguments and Proofs: Observe how all the faithful Servants of Christ are condemn'd as them that have deluded Souls with pretended arguments, and defended God's Ordinances with pretended proofs. And why he should call mine new, when it is as old as the first Administration of Baptism, and as old as before Baptism was administred to the Gentiles; and the thing Argued for is the same subjectively considered that ever any of God's servants argued for; and for the boldness of it, I know no more boldness than what God's Servants have shewed, and than what the Scripture doth bear them out in; and the things produced by me, are as much confirmed by Scripture as by many others, and in such abundance to offend some. And why this should give ground to any, and then much less to all people, to question all the rest, I know not; except it be, because they do not see that the cause is not given up for lost; and that it is not wanting of Scripture warrant, in that there may be more of the Scripture produced than ever yet was Produced; and that God doth not withdraw his assistance in the study of it; in that, things new as well as old may be produced in this case.

3. Observe that he asserts that such who read over my plain Scripture proofs, &c. will certainly conclude that the title contains a grand untruth. By which it is clear that he concludes it a grand untruth. And yet not in the least proved it an untruth, But confirmed the truth of all of it. And is it not strange, that he should draw his conclusions, without proving the premises. And to conclude too, that such as read it over will do so too; Indeed some that never have read it, that are enemies to Infant Baptism, have been of his mind. But none that have read it, that I know of, have been of that mind. But if any had read it, and had been of that mind, would that be a sufficient warrant to prove it, or for he to print such an untruth, to assert, that such as read it will certainly conclude it a grand untruth. All the proof alleaged, to prove it an untruth, is, that such as read it will certainly conclude so, this need not trouble any with too many Scripture proofs.

4. Observe, Before he dismisseth all the thinking and Impartial persons that he hath appealed to, as Judges, he intimates to them what Judgment they shall bring in, and what verdict they shall pass. And that is, to speak no worse, It argueth, these men are strangely left to themselves, or to blindness; nor shall undertake to affirm for Doctrine, without Scripture Demonstration, or solid Reasons, such things which are nothing but their own fancies. I Pray you that are thinking and Impartial; take notice who he intends by these men. It must include all that have written any of the pretended arguments for Infant Baptism, for they are expressed in the plural Number and without any limitation, or restriction so as to exempt any one of them, or any generation. And the sentence, past upon them all indifferently is, that they are strangely left to themselves, or to blindness. If to themselves, it must be blindness, for we are all in darkness by Nature, Ephes. 5. 8. And these men are left to it, which is all one with being given up to it. And this leaving of them to blindness, must be by man, or by God. By man, none can imagine, that this Gentleman intends; for it is not in mans power to leave or give up any to it. And therefore it must be by God. And he doth not say they are blind in the concrete, or left to be blind, but left to blindness in the abstract. And it is not limited in what thing or things it is in. And if he had done that, that would not have mended, or abated the sentence, for blindness must respect all the whole course and state. And it respects all that shall undertake to offer for Doctrine, without Scripture demonstration, or solid Reasons, such things which are nothing, but their own fancies. Now had he, or all those of his opinion, proved that all that hath been offered in pulpit, or in print, had been without Demonstration of Scripture or solid Reasons, Then I should have past it by without observation.

But for Mr. Keach to pass this Judgment upon their personal state, as left to blindness, and their labours as their own fancies, and without Demonstration of Scripture or solid Reasons, Who can but make a stand, and view this dreadful doom, And this not as the worst. But to speak no worse. No worse, what could have been worse? If left to blindness, whither are all gone that are departed? Our Saviour saith the blind leader of the blind, will and shall fall into the Ditch, and the blind that are led, by them too, Matth. 18. 14. And as all faithful Ministers and the people that have been led by them, must be all Damned, fallen into the Ditch of hell, so all that are alive must all be going thither, and all that hearken to them, must come to the same end. He looks upon all their hearers, not only as deceived. But such as are willing to be deceived. For he saith, such as are willing to be deceived let them be deceived, page 35. By which it appears that he doth not only Judge all faithful Ministers as left to blindness, But also as deceivers, And all their hearers as deceived. And if these things be true, What a condition are all faithful Ministers in, and all their hearers both dead and living. And if this mans words be true, who would ever hearken to one Minister more? And it is not limited, in any thing; for being left to blindness or deceiving, cannot be limited. They that can limit blindness as to any time, or action, may if they can. And put a more favourable construction upon this mans expressions, and all the thinking and Impartial persons are appealed to in the case to pass Judgment. And if this man did think as he did write, What is his apprehension of all that are not of his mind, and how far from all peace with them, or any Inclination thereto? And if his thoughts were as he did write, How dare he, or with what conscience could he bring in the sayings of Mr. Cotton, and Mr. Baxter, and several others, to prove and confirm his Interpretations of Scripture, and as the only proof of his assertions, and glory in what a cloud of Witnesses he can bring of them, to confirm his matter, when he doth not offer one text of Scripture, or of Gods word, to prove it, p. 40. Did he think as he writ, and would he confirm what he saith of so weighty a thing as Confession is, in his apprehension, with the words and writings of they that he asserts are left to blindness, and are deceivers; and they that are led by them are willingly deceived; which sheweth that their deceivings are so notorious that they might see it if they would; and yet bring these mens sayings for his proof. How contemptible must he treat the great Truths, nay, the precious truths of Christ, p. 54. He stileth it; And yet bring only blind mens sayings and writings, wherewith they have deceived people, to confirm it. O you thinking and Impartial persons, Judge of this mans course, in his

proof

of his precious truth. And what regard hath he to the faith of his credulous readers, of such precious truth as he maintains and contends for, and offer only blind mens sayings for the Interpretation he giveth to texts, and the probation, and confirmation of his assertions. When he affirms that they that have believed them, and been led by them, are willingly deceived. And all the while offers them nothing for the foundation of their faith, in what he saith. But what these have said and written, did ever any one of the true Prophets of the Lord confirm what they said to the people with what those they had declared to be deceivers, and false Prophets had said or did say or write? Did *Moses* confirm what he asserted with the sayings of *Jannis* and *Jambri*, who deceived the people? Or did *Phillip* confirm his Doctrine he taught the people of *Samaria*, with what *Simon* the forcerer said, who deceived the people? *Acts*. 8. This man doth Imagine he followeth *Phillip's* way of *Baptizing*, And why should he not follow *Phillip's* way in proving his matter of Doctrine, nay that which he calls the precious truth of Christ, and yet brings nothing of Gods word to confirm it, But only the sayings of them which he affirms are leit to blindness, and deceiveth the people, I appeal to all thinking and Impartial persons, whether it is any transgression in me, if I take no notice of those sayings quoted by this man, as sufficient proofs, or his matter, he having Judged it invallid and deceiving. Whatever esteem and veneration I have otherwise for those famous and Reverend servants of the Lord Jesus, quoted by him And if he did mean as he did write, How could he call them, or stile them, the learned, and all the learned, p. 50.

5. We may observe one Grand untruth more in the *Porch* of this mans building. And that is, That he shall make some short reflections upon my proofs, p. 35. But let all the thinking, and Impartial Judge, Whether he doth not pass over all the proofs to the 9th p. of my book at one step, and begins to quarrel with the Interpretation of the term *All*? And he saith he would make some short reflections upon my proofs, and yet affirms in p. 46. That I give neither scripture nor reason to demonstrate what I say is true. And yet he saith he would make short reflections upon my proofs, which could never be if there was none.

After we have viewed the *Porch* of his building, and found so much of Notorious bitter censuring and falseness, let us take a little observation of what is within in the *Chambers* of his Imagery; for if one half page contain so much, what is there in near twenty full pages.

6. Observe that in p. 37. he saith, *The Ministration of the word belongs not to Infants*. And for proof of this, quotes *Deut.* 11. 1, 2. For I speak not with your Children, &c. tho the matter contained in this text, he saith at other times belongs to the old Covenant of Works, as he calls it; and so cannot extend to the proof of their exemption from the new Covenant, nor be a sufficient proof of it.

Yet to take a little observation of this assertion of his by the Ministration of the word that belongs not to Infants, he must intend the Ministration of it by the immediate and extraordinary Officers; as the Prophets; or else he must intend the Ministration of it by ordinary Officers, as the explainers and interpreters of the words the Prophets delivered. If he intends the immediate Officers, and the Messages that they delivered, that it did not belong to Infants; then Infants wherever they are mentioned in the Messages of the Prophets must be blotted out of all their writings and prophecies; or else all the Prophets must be judged as false witnesses; and that they put infants Names in their expressions and Messages from the Lord when it belonged not to them. And so *Moses* must be condemned for saying, *The Covenant was made with them that day*, *Deut.* 29. 10, 11, 12, and in *Deut.* 32. 25. *The sword without, and terror within shall destroy both the young man, and the virgin, the suckling also with the man with grey hairs*. And the Prophet *Joel* must be condemned likewise for putting Infants among them that were called to the fast, and the solemn Assembly, as well as the Elders, *Joel* 2. 16. And so also *Jer.* in the *Lamentations*, for it belonged not to them, they are not spoken with, in it; nor must they be chaff or wheat in the floor; nor to be cast out, must neither be gathered into the Garner; nor burnt up with unquenchable fire; nor must *John* the Baptist intend them in that Text, *Mat.* 3. 10. Nor must the Prophet intend Infants by the godly seed, *Mal.* 2. 15. See also *Isa.* 11. 8. But if he intends the Ministration of the word by ordinary Ministers as interpreters of the word, then the meaning must be, that no one Minister must meddle with the Interpretation or Application of any of those texts where Infants are mentioned expressly; nor with the Interpretation of any of those general scriptural expressions, wherein they are included with the Adult, as *Nations*, *Gen.* 17. 4. 6. and *Seed*, *Gen.* 17. 7. so *Offspring*, *Issue*, &c. And *House*, in *1 Sam.* 22. 19, 22. and then how dare he Interpret that Text, *Mat.* 3. 10. to be meant of the cutting off of Infants; and therefore they must be in still; and all that is interpreted to cast them out must be false; because, as this man saith, *the Ministration of the word belongs not to them*. And Christ's praying for them and blessing of them, must not be acts of his Ministry, or else what this Man saith must be false, *Mark* 10. 13, 14, 15, 16.

7. He saith in p. 38. That there is no account given of any Infant that was Baptized. How notorious an untruth is this, when none can tell exactly the thousands that were Baptized in that Baptism mentioned by the Holy Ghost, *1 Cor.* 10. 2, 3. Neither is there any Adult particularly mentioned in *Mat.* 3. 6. And therefore they must not be there neither.

8. That

8. *the same page 38. John Baptist is for such as is not commanded. And I am of this mind. The casting out of Infants from the Church of God is not commanded, Therefore it is forbidden. The exclusion of them from being subjects of the ministration of the word is not commanded, Therefore it is forbidden. The gaining of a right to Baptism by a verbal confession, or the requiring such a confession is not commanded, Therefore it is forbidden. The hearing of such confessions, and determining of persons right by such confessions is not commanded, Therefore it is forbidden. The excluding all that cannot come upon their personal natural feet, and that cannot make such confessions is not commanded, Therefore it is forbidden. Dipping is not commanded, Therefore it is forbidden. John Baptist his cutting off the Jews from the covenant made with Abraham, and calling it a covenant of works, is not commanded, therefore it is forbidden. The taking away of all their privileges as children of Abraham is not commanded, Therefore it is forbidden. The calling of all Infants the fleshly seed is not commanded, therefore it is forbidden. I wish that this man doth believe, and that he will but own his own assertions in this case. The giving in confessions in writing to satisfy the Baptizer that persons are true converts is not commanded, therefore it is forbidden.*

9. He saith p. 38. That Infants cannot be said as such to be receivers of Christ, nor rejectors of him, Because they are capable to do neither. And yet he saith God may sanctify some elect Infants, in page 38. And denieth it again in page 39. And saith Infants are not capable to repent. And in page 49. Affirms that God may sanctify some elect Infants. And can these things be all true? How blind soever some are Judged to be, yet some have not such wide throats as to swallow these dreadful falsities. Gods word gives us warrant to believe that one dry bone is as capable to receive the spirit of life as another dry bone, Ezek. 37. 3, 4, 5. And Isaac and Jacob was as capable to be said to live in Infancy, though in their blood, as Abraham when adult. Ezek. 16. 4, 5, to 14. And free grace can of the same lump make one vessel to honour, and another to dishonour. And who can be a vessel of honour but by free grace? Rom. 9. 16, 22, 23. And that the carnal mind is enmity against God and is not subject, neither indeed can be to the law of God. Rom. 8. 7. And that all the world are haters of Christ by nature, in John 7. 7. And if they were not, then they need not Christ to slay the enmity, nor to reconcile them to God. O what dreadful things are these things! That this Gentleman asserts. They that are capable of Election are capable of all things else to which they are elected, or else the election must be lost. Rom. 11. 4, 5, 6, 7, 8. And this man doth acknowledge that there are some elect Infants. p. 49. And if there were not, there could be none of the Adult elect. See one blessed scripture that he gainsayeth, Isa. 63. 20, 21. And if grace be a lively principle, is not sin too, to oppose every thing of Christ? Rom. 7. 23.

10. He saith, p. 32. That Baptism Depends, as to the right to it, upon the positive commands of Christ. And I believe so too. Or else it must be will-worship, and the Apostles did nothing, nor were to teach any thing but what was commanded. Matth. 28. 20. And then how dare he to affirm that it was a verbal confession that gave them right? He must find them that the command or authority of Christ doth not extend to, where the Gospel comes, Before he can have warrant to deny them right to Baptism, and that as a commanded duty, And their sin to neglect or reject it, Luke 7. 30. John 17. 2.

11. He saith p. 32. We deny that Infants have the habit of faith. Answ. The scripture saith, that all men have not faith, and I never thought nor writ that all Infants had. But some Infants have had the habits of faith as well as some men, Witness Isaac, Jacob, Samuel, Sampson, Jeremiah, John Baptist. But he saith who is able to know that? Answer. So he saith in p. 34. Who knows who are in a true spiritual sense in covenant with God? And then by the force of this mans reason rendered the Adult must not have the habits of faith neither, Because it cannot be known. And then what is his confession worth, if persons will believe his own words, and Judge of his confession by what himself saith.

12. Observe that until he hath proved that all that John Baptist Baptized were every person of them true converts. And that they made out the truth of their repentance by their confession of sin. And that this confession was verbal, and also that it was a commanded duty. And that John required it of them. And this to satisfy him. And that this confession did gaine their right to be baptized, &c. To be admitted church members. Not one of which things can be proved by Gods word. But till he hath proved this, and proved it by express scripture, his few poor pretended Arguments must go for his own fancies, without either demonstration of scripture or solid Reason.

13. Observe that his Imagined Interpretation of Mala. 4. 1. To prove John Baptist to purge the floor of any, and much less of all Infants in the Jewish church, is Notorious false, as may be cleared from the expressions in the context; Because John Baptist was to be sent before that day of the Lord came, Mal. 4. 5. And the subjects threatened in verse 1. And the proud and those that do wickedly. And this Mr. Keach cannot Make Infants, Because they could not at that age commit such sins. And he saith Mr. Cotten understands it of the Scribes and Pharisees, p. 40, 41. &c.

14. Observe he saith, that he hath shewed that the Gospel dispensation hath overthrowed the Mo-
saical constitution of the church of the Jews. And that Christ hath thrown out the *fleshy seed as*
such, that is, no Infant is to be member of the Gospel Church. I pray all you thinking and Impartial
men to observe his proof. And that is he hath shewed, and that is as true as if he should say he had
turned night to day, or day to night, as to say he had or could shew that when *John* the Baptist
Baptized them, the Church of the Jews was destroyed. And that all Infants are the fleshy seed, and that
no Infant is or was to be member of the Gospel Church. For then he must make all the Infants that
were singled out by especial prediction of Gods word, to be Martyrs, to be none of the Gospel
Church. *Matth. 2. 17, 18, 22, 23.* Contrary to Christs own words that declare sufferers for him to
be of his family or household, *Matth. 10. 25. 2.* Then they that Christ prayed for, and blessed, must
not be of the visible Church. 3. This contradicts the exprels words of Christ, For of such are the
kingdom of God. *Mark 10. 13, 14, 15.* 4. Then the all in the Church must never receive the king-
dom of God, if they do not receive it as they that are not to be of the church receive it, *Luke 18. 17.*
5. Then they were the greatest instruments to stop the mouths of the Scribes and Pharisees, and to
make known Christs power and praise that were not to be of the visible church. *Matth. 21. 15, 16.*
Do you feed your church with such fallacies as these?

15. He saith Infants Baptism doth them no good, p. 40. There being no promise of blessing made
to them in their Baptism. Observe how contrary this is to the exprels words of the spirit of God by
Peter, Acts 2. 38, 39. The promise is to you and your children. And to the Promise declared by
John, Matth. 3. 11. If Infants are not expelled no more are Adult.

16. He saith, *What appears not is not*, p. 40. and then God must have no church, when he said he had
reserved seven thousand to himself. Their grace did not appear to *Peter*, in *Acts 2. 37, 38.* by their
confession, therefore it was not. Their grace did not appear to *John*, *Matth. 3. 5, 6.* For else why did
he bid them bring forth fruits. *Ergo v. 8.*

17. Observe he saith, that the subjects of *Johns Ministry* and of *Christs* were all one. Then *John* did not
curse and cast out Infants because Christ blessed them, and that because they were of the kingdom
of God they were to come to him. *Mark 10. 13, 14, 15.*

18. He saith that *John* left some, nay more people to Christ and his Disciples to Baptize than he
baptized, p. 42. And that *John* Baptized but few comparatively. When the holy Ghost expressly
saith, that they of *Jerusalem*, all the region, all *Judea* were baptized of him. And our Saviour con-
demns them that were not, *Luke 7. 30.* Hear O heavens. If *John* left any it must be the good or bad,
or both. If the good only, that must be injustice to cast out the good. If the bad only, then his church
must be pure and Christs Impure. And how then should he make them *Mr. Keach* his living stones
for Christ. And if he refused the bad, why did he threaten them, or promise Christ to baptize them.
If he left bad and good it must be injustice and partiality. And the confession then did
not gaine them a right. And if he left them for Christ and his disciples to baptize, why should
he cut them down, or strip them of their priviledges, as *Mr. Keach* saith he did, upon *Matth. 3.*
9, 10.

19. Observe, He saith p. 42. That *John* Baptized them as such that believed in him that was to
dye. This is contrary to the exprels word of God, *Acts 19. 3, 4.* which saith, Verily *John* baptized
them, saying to the people, that they should believe on him that should come after him. That is, on
Christ Jesus. And the spirit of God doth expressly say, that they believed in Christ afterwards, *John*
10. 41, 42. And yet this he affirms them to be all true penitents, in p. 38. 39, 41, 42. And this he
had the conscience to say in the face of all the exprels scriptures from *Johns* own mouth, and also
from Christs himself, and unanswerable arguments to prove it in my treatise, p. 52, 53, 54, 55. And
he brings not one text to prove they were true penitents. If they had been true penitents when
baptized, in verses 5, 6. why should *Mr. Keach* dare preach to his Church and print to the world, that
John took away their priviledges, and cut them down, in v. 9, and 10 of *Matth. 3d.*

20. Observe he saith, p. 45. That by my argument all the world may be baptized; when I argue
only for the Baptizing of them that had God for their God. *Deut. 29.* and they to whom the promise
did belong. *Acts 2. 38, 39. Matth. 3. 11.*

21. Observe, he saith that the covenant made with *Abraham*, with his fleshy seed, was a carnal co-
venant, and this *John* the baptist cut them off from, in *Matth. 3. 10.* and by this the right of Infants
for admission to be church members was all put an end to. Ans. All that this Gentleman saith, or any other, to
prove the covenant of circumcision to be a covenant of works, must all go for nothing but his or their
fancies, till he or they have proved that Infants at eight days old are capable to know as much of
a law of God contained in the word of divine revelation, and to do as much as the adult, and their
works to be as valued in law, and deserve as good a reward as the adult parent, as it is discovered
in my treatise, in p. 66, 67, 68, 69, 70. and which *Mr. Keach* knew well enough was too hard for him

to prove, and therefore passed it by in silence. But all he saith of this covenant to make a covenant of works is nothing, till he hath proved the Infant capable of such a covenant. And if he could do this, yet this would but render them the more certainly capable of the covenant of Grace. And this Imagination about the covenant of circumcision being a covenant of works, is one of the dreadfullest falsities that ever entered into the head of mortals. For if it was a law of God. The carnal mind is not subject to it, neither indeed can be. *Rom. 8. 7.* And a notion that the vilest Sadduces either had not received, or had not the face to mention, in *Matth. 22. 30, 31.* When our Saviour brought Gods being the God of *Abraham, Isaac and Jacob*, to prove the resurrection, they did not say, that that was a covenant of works for the land of *Canan* only.

And for *John*s cutting them down from such an Imagined covenant, in *Matth. 3. 10.* Was never the like heard of. For if they were out of the covenant of Grace, What had *John* to do to judge them, *1. Cor. 5. 12.* And if he should cut them off from this covenant, It must be in Judgment or mercy. If in Judgment, then they must Immediately be turned out of the good land, and all other their mercies. If in mercy, Then he must make it a priviledg not to have these mercies, and the good land. And then it was given to them in Judgment, and took away in mercy. And it must be of all or some. If of all, it was to make the good as the bad, or else there must be none good. And they must be cut down as they that had broken the covenant, or kept the covenant. If they were circumcised, they kept that covenant. And then it must be injustice to cut them down; and none could do it by that covenant. And if they broke the covenant, to take away the covenant, was to take away the law, and so make them no transgressors, and to free them from all obnoxiousness to punishment. And was ever tree cut down with laying the ax to the root of it, and not strike one stroak? Or did ever mortal cut a tree down and then bid him bring forth good fruit? Let heaven and earth Judge of this Doctrine.

22. Observe he saith, that *John* denied them their priviledges, *Matth. 3. 9. p. 43. 48.* And why then doth the holy Ghost tell them of their priviledge of being the children of the Prophets, *Acts 3. 25.* Was not *Abraham* one of these Prophets, Or were others higher than him?

23. Observe he saith, p. 47. That a command is sometimes attended with a power to charge the soul. And if baptism be a commanded duty, how dare he say, that no Infant had ever any good by baptism?

24. Observe p. 46. He saith, I make baptism a very Insignificant signe, And yet at another time that I make it a converting ordinance, either of which I never did.

25. Observe his command that he brings for his confession, is *Matth. 3. 8.* Did not *John* require it when he said bring forth fruits. And did not *Philip* require it, *Acts 8. 37, 38, &c.* Answ. That command was after baptism. Compare *Matth. 3. 5, 6.* with 8. And after the confession was made and received. And to the Pharisees and Sadduces chiefly. And that is in the plural Number, fruits, and not fruit; and how dare he or any else to limit where God doth not? and to require fewer fruits than Gods word doth? And to make a verbal confession to be equal with any other fruit of repentance, and yet say who can know certainly who is in the covenant of God by it, and say that the fruit of the life is the loudest discovery of the change in the heart? and yet verbal confession must do all? and where can he prove that verbal confession to man is a certain fruit of true repentance? as for *Philip*s requiring a confession, that is as false as all the rest, For he required none. He saith, if thou believest with all thine heart thou mayest. But not if thou confessest. If he, or any, else say it is Implied, that will be no help to him. For if *Phillip* required or intended to have a confession of the truth of his grace, as it is writ in his heart, Why did he take a confession of the object of faith? and if the *Eunuch* had understood *Philip* to intend the discovery of the truth of his faith, as wrought in his heart, Why did he confess something of the object of faith, &c.

And for the confession mentioned *Rom. 10. 10.* That is a confession to salvation, and not to baptism, and to God and not to man, and of practice and not verbal only. The Pharisees baptizing their hands was an honouring God with their mouth, that is, with their outward man, *Matth. 15. 8.* *Mark. 7. 6.* Would this Gentleman have persons confess their sins to him upon their knees as people are to do to God in prayer? You that have so required, and preached and printed for confession, shew your command for such a confession to give right to baptism, or publish your repentance and do it no more.

26. Observe he saith, no doubt of it but it was a confession of actual sins, and therefore it did concern Infants. Observe, if Infants were to be cast out of the Church or God if they could not make it, then it did concern them, for what they were to be cut off for the Omission of, that did concern them, *Gen. 17. 14.* and then persons at age must commit those sins, or else they could not commit them, nor be capable to gain a right by it to be baptized. See my treatise from 36. to 55.

27. Observe, He saith p. 53. That the baptizing with the holy Ghost, doth not signify the

publication of the saving graces of the spirit to true believers, or their participation of them. But the visible gifts of tongues, and working of Miracles, &c. Let all flesh see this proved false in my treatise. He reflects again st p. 51. and also in this ensuing, and let all flesh Judge of the dreadful Impudency of this man that should dare in the face of so many expresse scriptures produced, and undeniable arguments, to assert such falsities, and for his reproachful slander against me, to say, I abuse those texts, *Rom. 5. 2.* And *Mal. 3. Luke 1. 17.* Let the thinking and Impartial view their explication. And the argument from, in my treatise p. 60, 61, 62, 63, 64, 65. And let all that have a right to search, a tear to shed, fetch it for, and shed it for this man; That shall have the face to stile himself a pastor of a Church of Christ, and yet dare to preach and print such Notorious falsities. And so to censure and condemn to hell Gods faithful Ministers, and their conscientious hearers. And this when he had not his, nor any of his opinion, their names mentioned. Nor any reviling given him. And yet in the presence of *Atheists, Papists, Formalists*, persecutors, and prophane, can publish it to the world, and call what he saith precious truth of Christ, and produce nothing to prove it but what those that he doth so reproach hath said, and seed the faith of his Church of Christ with their sayings. The Lord help all to make it a lamentation: But that all may see my Title-page is not a grand untruth, I shall first prove, that the Church of the Jews was then the only visible Church of God.

2. That the word all doth include and intend Infants as well as adult.
3. That this is as expressly declared as to the Baptism of Infants as the adult.

First, That the Church of the Jews was then when *John* baptizd, the visible Church of God; and this is clear in that *John* calls them his flock, *Matth. 3. 2.* and they are called his own, *John 1. 10, 11.* and the Vineyard to whom all the servants, and the Heir also was sent, *Matth. 21. 32. to 40.* The temple Christ called his Fathers house, and his house, *John 2. Matth. 21. 12, 13.* Their house was not then desolate but Christ threatned them that it should be desolate. *Matth. 23. 37, 38.* They were the children of the kingdom. *Matth. 8,* and had the kingdom of God, but Christ threatned them that it should be taken from them. *Matth. 21. 41, 44.* and sent his disciples to them only, and forbid them to go to another, *Matth. 10. 6, 7.*

2. To prove that the word all doth include Infant as well as Adult. And I shall produce no other texts to prove it than some of them that *Mr. Keach* doth quote in his 36. p. Where he puts the word all to *Jerusalem*, that I never put in, and leaves out the word ages that I mention'd, p. 36, 37.

The First text he produceth is *Exod. 9. 6.* That it did not signify every individual. Answer. But will any have the face to say, that there were no young, cattle amongst the old. If *Mr. Keach* or any of his mind can and do prove it, then I may know what to say, but not before. Another is *John 12. 32.* Christ drawing all men to him. But will he say, that he draweth no Infants to him? He hath granted that God doth and may sanctify some Infants. And if he grant, it is enough. p. 38, 47, 49. So Christs dying for the elect only, and not for every Individual. But doth not he acknowledge that there are some elect Infants? See p. 47. or 49. of his reflections. Another text is *Gen. 24. 10.* All the goods of his master were in his hand. And if he can prove that he had not young asses and camels in his hand as well as old ones, let all the Impartial thinking persons Judge. So that by more than two or three texts quoted by him, the word all doth include and intend some of all ages were in *Israel*, and discharge all the rest from any sin, guilt or punishment, though they did not come, *Luke 7. 30.* and it signifieth every Individual. *Mr. Keach* saith in p. 37. When the matter spoken of doth equally concern all, and if Repentance and Remission of sins, and deliverance from hell and death, and eternal life by Christ doth not equally concern every soul where the Gospel comes. Let all Judges see *Acts 3. 23, 26. Rom. 2. 6, 7. to 12.* and let all that have reproached and backbited truth, and those that desire to promote it either by Ignorance, errour or malice, read and tremble, that God should cause an enemy to present those texts in publick to confirm the truth that they have prosecuted in private, and have not shewed that honesty as *Mr. Keach* hath to appear in publick.

3. That the baptism of the Infant is as expresse as the adult.

And if the word all doth include and intend infants, as adult, then one is expressed in it as the other. But that it doth, *Mr. Keach* hath quoted Texts to prove; and if it did not include Infants, how could *Mr. Keach* cut all the Infants down, in *Matth. 3. 10.* Or take away all their priviledges from them, in *Matth. 3. 9.* as children of *Abraham*.

2. *John* doth expressly declare to all that he had baptizd them. *Luke 3. 16.*

3. The spirit of God doth expressly declare that the general terms, all *Judea*, all the *Region*, and all the multitude, doth intend and containe men, women and children, and *Mr. Keach* hath not proved one of my quotations false by any other text containing the same expressions.

4. The holy Ghost doth Witness, that they were Employed in setting forth his praise, *Mat. 21. 15.*

5. It is expresse, If they are chaff or wheat, *Matth. 3. 12.*

6. It is as expresse as the promise of baptizing them with the holy Ghost, *Matth. 3. 11.*

If any reflect against the ensuing treatise. There is enough in Gods word to answer them.

J. E.

1

A Serious Enquiry into, and a certain producing of, clear and expresse Scripture Proof of the Way and Manner of John Baptist, and the Apostles Administration of Baptism, when they first administred it to the Church of the Jews.

As well as the Scripture is sufficient to discover to us, and give us sufficient ground, and warrant, who were then baptized by *John* the Baptist, and the Apostles; that we might not be left in that case to believe, we know not what. As having no distinct discoveries, who were the Subjects of that Solemn Ordinance; That were then taken in, and admitted to be of the visible Church; but some imagine one thing, and some another; some imagine Qualifications of Nature, some of Grace, to be the Reasons of their admission; both which are inconsistent with the nature of the admission in that sense that many contend for.

For, if Grace do not constitute us, or evidence us, to be in already, it can never do it. If the reception of the Lord Jesus, and quickening by him, do not constitute us of the Mystical Body of Christ, whether visible or invisible, when we are really partakers of it, then it can never do it. And if Grace, as infused and wrought by the Spirit of God, and received by us, cannot do it; that is, make us Members of the Church of God: Then the confession, or making a discovery of this Grace, cannot do it surely. For it is impossible, that the discovery of that to men, should do that which the thing it self cannot do before God. And this, when the Right, or Title, or Relation is to be towards God, through his Son, and not with men in a civil respect. And if Grace cannot give the right, either in the Nature or the Discoveries of it; then surely, Nature, especially as to the number of Years, or degrees of Strength, or measure of Attainments whatsoever, cannot do it, so as to be Qualifications absolutely necessary for admission to that Ordinance, except any can make Nature to be of greater necessity, and excellency, than supernatural Grace; and so render Grace needless, as it doth unite us to Christ, and make Christ also needless.

So also is the blessed word of God, sufficient to give us warrant for the way and manner of the Administration of this Solemn Ordinance of Initiation into the Church of God visible: To be by application, or pouring upon, or sprinkling the person baptized with Water, together with the pronunciation of the words or form of Administration; which, indeed, is that which makes and constitutes the proper form of this duty, and distinguisheth it from all other Baptisings whatsoever.

And if the blessed word of God, should not yield matter for our direction and warrant herein, what dreadful confusion must follow as to all?

For, if we be at a loss for the right manner of our admission, or the constitution of us Members, what hesitation and doubt, must there be upon every temptation afterwards, about our State or Interest, as to visible warrant from the word of God? And especially, when the subtlest Adversaries in their forest onsets, and worst temptations most pretend to Scripture Warrant, and Rule. And if there be Direction and Warrant to be had from the Word of God in this case, what shame is it, that it should be no more studied and searched, that clear Scripture Proof might be produced, for every thing practised in so solemn a Duty!

Therefore, I have, and shall endeavour, in the fear of God, to search into, and endeavour to produce clear Scripture Proof in this case, relating to this Solemn Ordinance of

Initiation of Members into the visible Church of God; As to the Way and Manner, it is to be performed in. But before I come to the Texts that gives us intimation of this matter, I shall premise some things that are certain Truths of Scripture, that may be as general Rules for our Information in this case.

First, It was such a way and manner that *John* the Baptist, and the Disciples of *Christ* baptized in, at their first administration of this Ordinance of Baptism to the Church of the *Jews*, as would consist with the truth of the Promise and Covenant made to *Abraham*, and to his seed, which they were then sent as Instruments to bring about the Performance and Accomplishment of. What *John* the Baptist, and the Disciples then did as the Messengers sent by *Christ*, as his forerunner, and delegates, was with respect to that Covenant and Promise, *Luke* 1. 55, 70, 10 75. *Rom.* 15. 8. *Acts* 13. 32, 33.

And the People to whom they were sent, were they, to whom of right the External Administrations did appertain, by the good pleasure and free donation of God, the Author of the Promise; and to one as well as another, and to one as much as another, *Rom.* 9. 4, 5. *Acts* 13. 24, 25, 26. *Matth.* 10. 6, 7. And they must administer it in such a way, that one might partake of it as well as another, being as expressly and particularly a subject of that Promise as another; and if any must have been rendered incapable of the administration, the Covenant must have been broken as to that person.

And should *John*, and the Disciples have administered Baptism by Dipping, then all Infants, and all infirm Persons, must have been excluded; which were the greatest number of the Subjects of the Covenant then living, *Acts* 2. 38, 39 and are the greatest number always among all People: and if the Covenant should have been broken, or God's Truth fail to any, what might the rest expect!

2. It must be such a manner of Baptizing as would consist with the declared objects of *Christ's* Ministry, to whom *John* was sent to prepare for the Lord, and to whom the Disciples were sent; and the Objects of *Christ's* Ministry, were the Circumcision, *Rom.* 15. 8. And they were Infants eight days old, to whom then it was to be administered; and before that age they were of the Circumcision, being Males of the Circumcised: And being by Divine Command to partake of it: And in case Infants should have been excluded, the capacity of Circumcision, which was Infancy, and in which all were looked upon, must have been certainly exploded the Church of *Christ*, and none made mention of, in that capacity. For, if any of the Seed of *Abraham* exceeded eight days old, they were to be cut off as breakers of the Covenant, if they were not circumcised at eight days old.

3. Such a manner of Baptizing they used, and administered Baptism in, as would consist with their participation of the Ordinance, as they were Children of *Abraham*, and did enjoy their privileges, as the Children of *Abram*: For that they had, and did enjoy under *John* the Baptist, and the Apostles administrations, *Matth.* 3. 9. *Acts* 3. 22, 23, 26. *Acts* 2. 38, 39. *Matth.* 10. 6, 7.

4. Such a manner of Baptizing as would render the Promise sure to all the Seed, *Rom.* 15. 8. *Rom.* 4. 16. and confirmed the Truth of God to them all, *Acts* 3. 23. *Deut.* 18. 18, 19.

5. Such a manner of Baptizing as would consist with the ordinary natural strength of any one Officer to perform, without any miraculous ability.

It was that which *John* Baptist did and could perform; for he said, *I have indeed baptized you with Water*, *Matth.* 3. 11. *Luke* 3. 16. *Mark* 1. 8. And what he did, he did by ordinary natural strength, for he did no Miracle, *John* 10. 40, 41, 42.

6. Such a manner of Baptizing as would consist with all *Flethes* seeing the salvation of God; that is, enjoy the outward means of Salvation, setting forth the benefits to be had by *Christ*; and that was means to convey them to poor sinners, *Luke* 3. 6. If Children, and Infants, and all infirm persons, had been excluded, what would have become of that Promise, that was made so free, and without any limitation?

7. Such a manner of Baptizing, as would consist with the Baptizing of them of *Jerusalem*, all *Judea*, all the Region round about *Jordan*, the multitude, and all the People; and the lost Sheep of the House of *Israel*, *Matth.* 3. 5, 6. *Luke* 3. 7. *Mark* 1. 4, 5, 6. *Luke* 3. 21. *Matth.* 10. 6, 7. And they that can exclude Infants from being intended in, and by these expressions, must have a new Bible, and make void the old.

8. Such

8. Such a manner of Baptizing, as would consist with all the Trees in that Field, that was either to stand, or to be cut down; and with all them, whether Wheat or Chaff, that were in that Floor, that were either to be purged out, or kept in, *to be gathered into the Garner, or to be burnt up with unquenchable Fire*, Matth. 3. 10, 12. Acts 3. 32.

9. Such a manner of Baptizing, as was consistent with the exaltation, and magnifying of the power of God's Grace upon the Subjects thereof, *Matth. 3. 6. 1 Cor. 1. 24, to 29.*

10. Such a manner of Baptizing, as the outward Baptism with Water might be a Sign, Type, and Figure of the Baptism with the Spirit, *Matth. 3. 11. 1 Pet. 3. 21. Acts 2. 38 to 43. Acts 11. 15, 16. Acts 15. 9. Rom. 6. 3, 4, 5.* It was spoken by them that then Baptized, which were the Apostles, and John Baptist.

11. Such a manner of Baptizing, as any that were in the capacity, either of Fathers or Children, were capable of partaking of; for to both these John the Baptist was sent, *to turn them to the Lord, that they might not be smitten with the curse*, *Mat. 4. 6. Luke 1. 17.* And without Infants were not liable, or obnoxious to the curse, they must be there intended.

12. Such a manner of Baptizing, that all that were to bring forth good Fruit might partake of; which Fruit, among others, was especially to come to Christ, to be baptized with the Holy Ghost, and to believe in him, *Acts 19. 3, 4, 5.* and whosoever was denied the means, could never be under the obligation to bring forth Fruit.

13. Such a manner of Baptizing, as was consistent with all that were Subjects, either of the Promise, or of the threatening; either of the promise of Grace and Glory, or of the threatening of Wrath here or hereafter, *Acts 2. 38, 39. Acts 3. 23. Rom. 2. 6, 7, to 12. Deut. 18. 18, 19. Deut. 29. 10, 11, to 16.*

14. Such a manner of Baptizing, as consisted with all that were to be the Subjects of Christ's Fan, that he was to come with in his Hand, *Matth. 3. 12.*

15. Such a manner of Baptizing, as would not render the Commands of God to that People, and that were then in force among that People, of none effect; for it was the duty of all them, old and young, to be at publick Ordinances; and it was the duty of every one of them, *to repent and be Baptized*, and to hear that Prophet in all that he said to them, *Luke 7. 29, 30. Acts 2. 38, 39. Acts 3. 23, 26.*

16. Such a manner of Baptizing, as would not render the Institutions by Moses insignificant, and ineffectual, which were then in force, *John 7. 21, 22. Psalm 51. 6, 7. Rom. 15. 1, 4. Acts 26. 22. Acts 24. 14.*

17. Such a manner of Baptizing, as would consist with the Church of the Jews, then being God's visible Church, and with the Right and Privilege of the particular Members thereof: If any should be exempted that were then members, the whole must be overturned; and that *Oeconomy* be rendered null and void. But this was not, for they were all sent to, as an House or Family, *Matth. 10. 6, 7.* God's Field and Floor, *Matth. 3. 10, 12. Matth. 15. 24, 25, 26.*

18. Such a manner of Baptizing, as was agreeable with the Baptizing unto Moses by the Cloud in the Sea; *1 Cor. 10. 2.* that all the Fathers were partakers of, and baptized with; in which the Water was applyed to them, and not they dipped in the Water, *Heb. 11. 29.* which was done by him that could as easily have dip'd them as sprinkled them, had that been the way in which it was to be performed.

19. Such a manner of Baptizing, as would consist with the Gravity, Austerity, and Fullness of the Holy Ghost, that John the Baptist was filled with, and came in; and not such as would expose the Solemn Ordinance of Baptism, to be a scorn and ridicule to the enraged, malicious, implacable Spectators.

20. Such a Baptizing, as to the manner of applying of Water to the person Baptized, that might agree with the Gospel Prophecies, respecting the manner of Christ's Communications of his Sufferings to many Nations. See *Isa. 52. 15. Joel 2. 28. Isa. 44. 3. Prov. 1. 23.* If any say, this is spoken of the pouring out the Spirit, the inward Baptism? I answer, then they do, and must acknowledge Christ's Baptizing to be by sprinkling or pouring upon, and the external Baptism must be the sign of it.

21. Such a manner of Baptizing, as was agreeable to the great Gospel Promise, that was to be fulfilled in Gospel times, *Ezek. 36. 25. I will sprinkle clean Water upon you; and if they*

they will make this to be meant of the Internal Grace; they must acknowledge, that that is performed by sprinkling; and then they must grant, the external means, the Baptism with Water, to be the Sign and Representation, and to be the sign of the inward and Spiritual Grace; or else, the external Baptism must not be a sign; and, if not a sign, it cannot be a seal; and what it will be then made of, who can tell?

22. Such a manner of Baptizing, as the Blood of Christ is affirmed to speak to all in; and that is as the Blood of Sprinkling, Heb. 12. 24. Heb. 9. 13, 14, 19, 20, 21, 22.

23. Such a manner of Baptizing, as the meaning and intention of John Baptist might be understood, by the Multitude, when he expressed the internal and external Baptism by one and the same word, without the least of Explanation, Limitation, or Distinction, *Matth. 3. 11.*

24. Such a manner of Baptizing, they then performed it in, as the extremity and violence of the Sufferings of Christ for sin, might be represented in the most livelyest manner in that Sacrament, and the administration thereof, as well as in the administration of the Supper of the Lord; that so Grace might be magnified, and his love to Sinners the more clearly represented, *Exod. 12. 21, 22. Isa. 63. 2, 3, 4. Heb. 9. 13, 14, 19 to 23. Heb. 10. 22. Isa. 52. 14. Isa. 53. 4, 5, 6, 7.*

25. Such a manner of Baptizing, as will agree with all the Metaphorical Expressions, whereby the inward Baptism is set forth by the Holy Ghost in Scripture, as in *Rom. 6. 3, 4, 5, 6. Coll. 2. 11, 12. Gal. 3. 27. 1 Cor. 12. 13.*

Having premised some things in general, concerning the way and manner in which the Primitive Baptism was performed to the Church of the Jews, by John the Baptist, and the Disciples of Christ. Now let us enquire into those Texts of Scripture, in which we have the way and manner of the Administration of this Ordinance by John the Baptist, set forth; and that is in *Matth. 3. 11. I indeed baptize you with Water, but he that cometh after me, is mightier than I, — he shall baptize you with the Holy Ghost, and with Fire, Mark 1. 8. I indeed have baptized you with Water, but he shall baptize you with the Holy Ghost, Luke 3. 16. I indeed baptize you with Water, but one mightier than I cometh, — he shall baptize you with the Holy Ghost, and with Fire, John 1. 33. I knew him not, but he that sent me to Baptize with Water; the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost.* Here our Translators have, and that not without good Reasons, and weighty Considerations, rendred the words *ἐν ὕδατι*, and *ἐν πνεύματι ἁγίῳ* according to the Dialect in the New Testament; so that we have good ground to believe, that the manner in which John the Baptist performed the Ordinance of Baptism at the first Administration thereof by him, was by applying Water to the person, and not by applying the person to the Water, by dipping of him into Water. that he then baptized. As the Lord Jesus was prophesied of by John, and also does baptize with the Holy Ghost, not by putting or dipping the person into the Holy Ghost, but by pouring out his Spirit upon the person he baptizeth.

Water is so expressed, as to be the Instrument, wherewith the action of Baptizing was performed; when any action is performed by an Instrument, that Instrument is expressed by this word WITH, or by some like term, to set it forth by, or express it, to the Understandings of them, to whom this action is discovered. So Jacob sets forth, how he got the parcel of ground that he gave to his Son Joseph; he gained it with his Sword and with his Bow, *Gen. 48. 22. Mary washed the Feet of our Lord with Tears, and wiped them with the Hairs of her Head, Luke 7. 38. Lord, shall we smite with the Sword? Luke 22. 49.* Now, when persons do smite with the Sword, they do not take the person and strike him against the Sword, but strike the Sword against the person. So *Matth. 26. 67. Mark 14. 65. They did strike Jesus with the Palms of their Hands*; and this was by striking the Palms of the ir Hands against him, and not taking him, and striking him against the Palms of their Hands; so that the Palms of their Hands were the Instruments with which this action was performed, *John 13. 5. After that he pouereth Water into a Basin, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girt.* In all which Texts, and many others that might be produced, the Holy Ghost giveth us to understand, that these things

were made use of as means, and applyed to the subjects in these various actions, by the various Agents performing of them, and not the subjects took and applyed to those means, as the Tears and the Hairs were applyed to the Feet, and not the Feet to the Tears and the Hairs; and the Water and the Towel were applyed to the Feet of the Disciples, and not the Disciples Feet to the Water and Towel.

Damona non armis sed morte subegit Iesus.

Great has been the noise that has been made in the World, and dreadful the Confusion in the Church of God about the manner of external Baptism; and abundance of poor confident Souls have affirmed, that the manner of the Primitive Baptism was by applying or dipping the person baptized into Water, and not by pouring or sprinkling Water upon the person; and many good men, and great Scholars, have too rashly granted the Primitive Baptism, to be performed, by dipping the person baptized into Water; but by what warrant or ground from the Word of God, I do not know, though I should be glad to know; and it is that which maketh me search into Scripture, that I might know. And if baptizing with Water, be taken to shew to us, the manner of the performance of the Ordinance of Baptism, then we may have some light, and also, warrant, in this case; that it was not by dipping, or applying their persons to Water, but the applying of, and pouring out of Water upon their persons; by putting the word Dip in the stead or place of Baptize; and read the words thus, *I indeed have dipped you into Water, but he shall dip you into the Holy Ghost.*

If the word βαπτίζω, to baptize, in the first expression of it, by John, with respect to what he had done to them, do signifie, and be understood to signifie, to dip into Water, then the word βαπτίζω, to baptize, must signifie two things in this one sentence, about one and the same Ordinance, uttered by the same Prophet, at the same time, to the same People or Auditory. And this, when by Divine Appointment, one is to be a Sign, Figure, or Representation of the other, and that to this end too, that the Understandings of the Auditory to whom it was spoken, might be enlightened, to understand how they should be partakers of the baptism with the Holy Ghost, from the Lord Jesus Christ.

In the first part of the verse, *I indeed have baptized you with Water*, Mark 1. 8. Many do imagine, that John did mean, and intend by the word baptize, dipping; and suppose, that it is all one as if he had said, *I indeed have dipped you into Water*; and so say, the word doth signifie to Dip, from this and the like Texts; but for Scripture Proof of it, I know none, nor could I ever obtain one Scripture to prove this Interpretation of this word βαπτίζω, from any person that ever I requested it from. In the latter part of the verse, *he shall baptize you with the Holy Ghost*. There if all the men in the World would gainsay it, by the plain expressions of the Holy Ghost in Scripture, it does signifie, to pour upon, to sprinkle or to shed upon. It is certain, that in the Hebrew and Greek Languages, one and the same Root and Theam, or word, may have, and have various significations, or acceptations, in various conjugations, and various moods, when they respect various objects, and various actions; but where can any one produce out of the Holy Scripture, one example, that one and the same word, about one and the same Ordinance, at one and the same time, by the same Preacher, to one and the same Hearers, should have, or have such a directly different and contrary signification and acceptation as this word βαπτίζω, must be supposed to have in the Texts before quoted; and this when the external Baptism was to be the sign and representation of the inward baptism; or else it must cease in nature, and be neither Sign nor Seal; for all divine signs were, and are seals, as they signified the things represented by them, and the manner of their performances.

To make it appear, that the word βαπτίζω, does signifie pouring upon, or sprinkling with the spirit (and was so intended by John, to signifie, he being a Prophet) when it is used in the latter part of the verse, to express Christ's communication of his Spirit to them, and baptizing them with the Holy Ghost, may be cleared from many express Texts of Scripture, where Christ's baptizing with the Holy Ghost is spoken of, and that thing intended. Only we may premise, *First*, that baptizing with the Holy Ghost is two fold, or two things are intended thereby in the *New Testament*.

First, the communication of the saving Graces of the holy spirit in a supernatural work of Grace upon the Soul of the poor sinner, to whom it was, or is to be communicated; and this was to be, and is the special thing signified by the external Baptism with Water; and is to be continued in the Church, to the end of the World, by Christ's Presence, with his Servants in his Ordinances; though to whom he please, or to all that the Father had given him, Math. 28. 20. 2. There is intended by this phrase, *Baptizing with the Holy Ghost*, the pouring out upon some, especially them that were to be the first Publishers of the Gospel, and the Planters of the Church, the extraordinary Gifts of the Spirit; or the common Gifts thereof in an extraordinary manner, as the speaking with divers kinds of Tongues, and the power of working of miracles, for the confirmation of the Truth, and the publishing of it to all Nations, to whom the Lord did send them. And the manner of Christ's baptizing with the Holy Ghost, in both these senses, or with respect to both these acceptations, was by pouring of it out upon them, or sprinkling them with it; as is witnessed by the Holy Ghost in divers places of Scripture. Whereby it may, and will appear, that the word βαπτίζω in the latter part of the verses before quoted, do not signify to dip the person into it, but pouring out the Holy Ghost upon the person, or sprinkling him with it. First, As to the manner of the communications of the saving Graces of the Spirit to the Soul, in a supernatural work of special Grace upon the Soul: This is done, and was ever done, by applying it to the soul, and pouring it out upon the soul, or sprinkling them with it; and not putting the person into the Holy Ghost: And this we may see testified from Christ's own mouth, in John 3. 3, 5. 8. *Except a man be born of Water and of the Holy Ghost, he cannot see the Kingdom of God.* Here our Saviour asserteth the necessity of the use of the outward means, when the Lord vouchsafeth it, to any person or people, as well as the necessity of the inward Grace; and this to Nicodemus, who was of the Pharisees that contemned the outward means, Luke 7. 30. And how this birth is performed, our Lord Jesus sheweth, in verse 8. not by applying the person, or putting the person into the spirit, but by applying the spirit to the person; *The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the spirit.* Though Nicodemus's way was, for the person to enter the second time into his mother's womb. So Titus 3. 5, 6. *By the washing of Regeneration, and renewing of the holy ghost, which he shed on us abundantly; ὡς ἐξέχευ, or poured forth on us abundantly, Tit. 2. 16, 17, 33. so Isa. 44. 3. I will pour my spirit upon thy seed, and my blessing upon thy offspring, Heb. 10. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil Conscience. 1 Pet. 1. 2. Through the sprinkling of the blood of Jesus Christ. Ezek. 36. 25. I will sprinkle clean Water upon you. If that be meant of the spirit then Christ's baptizing is by sprinkling, Isa. 52. 15. So shall he sprinkle many Nations. Ezek. 37. 3, 4, 5. Thus saith the Lord to these dry bones, Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and bring flesh upon you 1 Ephes. 2. 1. Thou hast been quickened who were dead in trespasses and sins. By life entering into us we have our natural quickening at first, and so also we have our spiritual quickning, and not by our entering into life; so we are said to receive of the abundance of Grace, and gift of Righteousness, Rom. 5. 17. and to receive the holy Ghost, Acts 10. 47. And to receive of his fulness, John 1. 16. And to as many as received him; John 1. 10, 11. And all that we are made partakers of, 1 Cor. 4. 7. and what is called receiving in Acts 10. 47. is by the same Apostle, called, baptizing with the holy ghost; Acts 11. 15, 16, 17. Zech. 12. 10. I will pour out my spirit upon the house of David, and the Inhabitants of Jerusalem, **ῥέω**: the same word is used Joel 2. 28. So also the baptizing with the holy Ghost, when it is taken, and intended to signify the common gifts of the spirit, in an extraordinary manner communicated to any in the primitive time, enabling them to speak with divers kinds of Tongues, or to work Miracles. The way and manner of their partaking of it in this kind, was by its falling upon them, pouring out upon them, shedding upon them, &c. Compare a few Texts of the blessed word of God, and see it fully proved, Acts 1. 5. *For John truly baptized with Water, but ye shall be baptized with the holy ghost, not many days hence. This I suppose none can deny, but our Saviour here intends, by the baptizing with the Holy Ghost, his pouring out his spirit upon his Disciples at the feast of Pentecost, Acts 2. 2, 3, 4. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house**

where they were sitting: and there appeared to them cloven Tongues like as of fire, and it sat upon each of them. This our Lord Jesus calleth baptizing with the holy ghost, not many days before; and this appeared to them, and sat upon them, and they were filled with it; which sheweth, that it entered into them, but they were not dipped into that. And this Peter does confirm, by proving it to be the fulfilling of the Prophecie of Joel, Joel 2. 23. Acts 15. 16, 17. And it shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh; not dip or pour them into it: and Verse 33. it is called *shedding upon*, ἐξέχεε. So Acts 1. 44. While Peter spake these words, the holy Ghost fell on all them which heard the word: Observe, they were not put or dipt into that, but the holy Ghost fell on them, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον, &c. Compare this Text with Acts 11. 15, 16. When Peter was contended with, for going into these men uncircumcised, he is rehearsing and expounding the matter in order to them; and he saith, As I began to speak, the holy Ghost fell on them, as on us at the beginning, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐν ἡμῖν. Verse 16. Then remembered I the word of the Lord, how that he said, John, indeed, baptized with Water, but ye shall be baptized with the holy Ghost; where, by the way observe, That in the same manner that the Apostles were baptized with the holy Ghost, all others that did partake of it (either in the special Graces thereof, or in the common Gifts thereof, in an extraordinary manner; all others did partake of it) and were baptized with it also: and that, though here is mention made only of the common gifts, Acts 10. 45, 46. yet the special saving Graces thereof is intended, and to be understood also, as being poured forth upon these persons too; as may appear from Verse 18. When they heard these things they held their peace (that is, from contending) and glorified God, saying, Then hath God also to the Gentiles granted Repentance unto Life: and Peter testifyeth, that God put no difference between the believing Jews and them, purifying their hearts by Faith, Acts 15. 9. where the holy Ghost does call baptizing purifying. See also in John 3. 23, 25, 26. Psalm 51. 6, 7. Heb. 9. 13, 14. Titus 2. 14. compared with Titus 3. 5, 6. Mal. 3. 3. Matth. 3. 12. Isa. 1. 25. Psalm. 79. 9. James 4. 8. John 15. 2. Heb. 1. 3. that which is called elsewhere Baptizing with the holy Ghost, and sprinkling with the blood of Christ, is here called Purifying. By all which forequoted Texts it is evident, with all clearness and plainness, That baptizing with the holy Ghost, when it is spoken of the work of the Spirit of God by Christ, or from Christ upon the Soul; we must understand, the pouring out of the holy Ghost upon the Soul, in the Gifts and Graces thereof, and the sprinkling or purifying of the Soul with the blood of Christ; and that when our Lord Jesus did tell his Disciples, that they should be baptized with the holy Ghost, Acts 1. 5. he did intend the pouring out the Spirit upon them, and filling them with the holy Ghost, and not their being put or dipped into the Holy Ghost: And this John did intend by it, and this all the Apostles, and the Church of the Circumcision did understand it, how else should they understand what the Apostle Peter did mean and intend by it? in Acts 11. 15, 16, 17. and they make suitable observation upon it, Verse 18. and how else could they understand what Peter did mean and intend, Acts 15. 7, 8, 9, 10. And if John the Baptist did intend dipping by the word Baptized, or βαπτίζω, in the first part of the Verse, when he said, I indeed have baptized you with Water, and intend pouring upon or sprinkling with, in the latter part of the Verse, when he speaks of Christ's baptizing them with the holy ghost, then John the Baptist must understand, and intend two things by this one word in the same Verse, clean contrary one to the other; and this about the same Subject, to the same auditory, at the same time; and this, when his baptizing with Water was to be a sign, type, figure, and representation of Christ's baptizing them with the holy Ghost, and with fire. But I suppose, that many of them that argue for this directly contrary signification of the word in this Text, would be very unwilling to be took and dipt in fire: but if John the Baptist should have intended such directly contrary things by this one word βαπτίζω, in his first speaking of, and prophesying to the People of Christ's baptizing them with the holy Ghost; how then should all the people and multitude understand, what John did intend by Christ's baptizing them with the holy ghost? What Souls living, that had been bred up under such a superstitious, formal Ministry as the Scribes and Pharisees were? and that never heard nor saw a Prophet of the Lord before, nor this Prophet neither till then, for all that any can prove, come forth and heard John speak one word twice

twice in one verse; and he intend such contrary things by it, should have been able to understand what he did mean, as to the manner of the performance of it. By this *Baptizing with the holy Ghost*, They might understand what he did mean by *baptizing with water*, because he had *baptized them*? But how should they understand how Christ *should baptize them with the holy Ghost*, if John should have intended *dipping* by his *Baptizing*, and *sprinkling* by Christ's *Baptizing*? He giving no explication of his intention as to any different signification, how could any living understand the meaning thereof as to Christ's *Baptizing*.

And if John should have intended such *contrary things*, by one and the same word in this case, and they to understand him; Then they might also understand his meaning to be as directly contrary in other words and expressions to them; Namely that they should *stand*, when he spake to them of *cutting down*, and that when he called them *a generation of Vipers*, he did mean and intend, that they were *Saints*. For if they understood his *contrary meaning* in one thing, and if his words had a contrary signification in one thing, why might they not also in another? when there was no explanation made of the words? But what Soul is there that can have any Scripture ground to believe, That John the Baptist, who was one of the greatest of all the Prophets, and was *filled with the holy Ghost from his mothers Womb*, should have such directly contrary meanings by one, and the same word, in the same mood, at the same time about that which one was to be an example, type, figure or representation of the other, his *Baptizing with water*, to signify and seal Christ's *Baptizing with the holy Ghost*? And if he had such contrary intentions by one and the same word, how would this have Answered the end of his Ministry, in *turning them to the Lord their God*? In case they could not understand his meaning.

And if the *Scribes and Pharisees*, those Implacable enemies should have understood John to act and intend by one and the same expression contrary things, how would they have railed against him and his Ministry, and have said, that he did *deceive the people*; and brought this to confirm it; In that he did intend such contrary things by the same word, about the same ordinance, and never explain his meaning? And if John Baptist should have had such contrary Intentions by this one word βαπτίζω, and never make the least explanation of the same; how did he make plain the way of the Lord, and help all flesh to see the salvation of God? Was this to make the way of the Lord direct and straight plain and even for to make dipping to signify Sprinkling, and dipping the person into water, to signify pouring the holy Ghost upon the person, and to make one word have such contrary significations in expressing the full, or both parts of one ordinance, when the outward Baptism with water, was to be a sign of the Inward Baptism with the holy Ghost? Would this help all flesh to see the Salvation of God. that was to know Christ, when he did come, and appear by the manner of his performance, and to see the way of the participation of Spiritual benefits from him, by his outward and external ordinances and way of Administration of it? Was this the way of the Prophets to deliver things so darkly? Were they not to make the vision plain, that he that runneth might read it?

But now if we shall on the contrary not put in *dip*, or *dipping* in the place of *Baptizing*, but pouring upon, and sprinkling with, and read the words thus, I indeed have sprinkled you with water, or I have indeed poured out water upon you, or sprinkled you with water: But he shall pour out his spirit upon you, or sprinkle you with the Holy Ghost, and with fire. Here these words will agree both with the external sign and internal grace signified by the sign in the way and manner of the communication thereof, foretold by the Prophets, which John had a special regard to, and came to bring about the fulfilling of. Truth doth use to agree, though truth and error can never agree; this will not only make the sign and the thing signified to agree, and the manner of their performance to be one: But this will agree also with all the former types and figures of their cleansing, In their sprinkling, and purifying them with blood; and also with water of separation, Numbers 19. 17, 18, 19. Heb. 9. 13, 14, 19, 20, 21. This will agree with the great Gospel promise, Ezekiel 36. 25, I will sprinkle clean water upon you, ירפתי which must be understood of the supernatural graces of the spirit without the means, or the work of the spirit by means: Or else it must be understood of the way and manner of the communication of the means, or of the thing signified by the means. If Any say it is meant of the pouring out of the Spirit, like that, Joel. 2. 28. Acts 2. 16, 17. Then it must be meant of the manner of Christ's Baptizing, Acts 1. 5. Acts 11. 15, 16. And if they will not allow it, to be meant of the means, how then shall

shall this be signified to poor souls, whereby they may know how to pray for this mercy in the right way of the communication thereof as David did formerly? *Psa. m. 51. 6, 7.* And God told them at that time that he would be sought unto, that he should do it for them; *Ezekiel 36. 37.* Besides this of pouring of water upon them, or sprinkling them with water, as Christ sprinkled them with the holy Ghost, will agree with what was foretold by the Prophets of Christ's (*Isa. 52. 15.*) way and manner of the communication of the benefits of his death. The Hebrew word is *רָחַץ* from *רָחַץ*

This also will agree with the Title given to the blood of Christ, and in which it speaketh to the whole general assembly. *Heb. 12. 24.* And this will agree with the Titles given to the Inward Baptism, *Heb. 10. 22.* having our hearts sprinkled from an evil conscience, And through the sprinkling of the blood of Jesus Christ, *1 Peter 1. 2.*

But it may chance, that we must stand to the Original; and what the signification is there in this case, as in some others where the translation will not serve turn, some plead the Original, But if the translation will serve turn, then it is no matter what the Original is or doth signifie; Therefore I shall endeavour to search, and to produce what the Original doth signifie in this case, in the Texts before quoted, *Matth. 3. 11.* *Εγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν* — *αὐτοὺς ὁμοίως βαπτίσει ἐν πνεύματι ἁγίῳ καὶ ὕδατι.* *Mark 1.*

Εγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι. αὐτοὺς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. *Luke. 3. 16.* The same as before in *Matthew. 3. 11.* *John. 1. 31.* Therefore am I come baptizing with water, *Εγὼ ἐν τῷ ὕδατι βαπτίζων.* Verse. 33. But he that sent me to baptise with Water, *με βαπτίζειν ἐν ὕδατι;* The same is he which Baptizeth with the holy Ghost. *ὁ ὢν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.* In every one of these texts, The Preposition that

our Translators have rendered *with*, is in the Original *ἐν*, which generally is translated in: And this the vulgar Greek Grammar tells us, *Soli Dativo Jungitur, sed per Eclipsin Genitivo.* But tho generally it signifieth in, and be so translated, yet it doth not alwayes signifie In, especially when it will not agree with the sense of the place or context. And who is able to make it agree with the later part of the verse, Baptizing with the holy Ghost, if it should be translated in the holy Ghost; as if the person should be put into the Holy Ghost. And how was it possible that John should put the multitude, or all the people, and all the region, or all Judea person, after person. into the water whether he did stand in the water, or out of the water himself? and take them cleverly out again himself as well as dip them in? But as to the particle *ἐν* in and the acception thereof; It is, as the learned observe, rendered often as *σὺν* or *μετὰ* and taken to signifie *with*; see *Pools Synopsis Criticorum* upon *Luke. 1. 17.* He shall go before him in the spirit and power of Elias. What construction can any make of this phrate, in the spirit and power of Elias, but with the same spirit that Elias had? Was John Baptist put into, or dipt into the spirit of Elias; and so come into the world? Or so come and exercise his ministry among them? So *Ephes. 5. 26.* That he might sanctifie and cleanse it, with the washing of water by the Word, *ἐν ῥήματι*, the Word is the outward means applied to them, and they are not put into that, *John 17. 17.* Sanctifie them through thy truth, *Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ.* *Rom. 1. 12.* That I may be comforted together with you, by the mutual Faith both of you and me, *τῷ τοῦ δέ ἐστι συμπαρακληθῆναι ἐν ὑμῖν.* *Eph. 6. 2.* which is the first Commandment with promise, *ἐν ἐπαγγελίᾳ.* *Eph. 3. 12.* ἐν ποιήσει, *Luke 4. 1.* and was led by the Spirit, *ἐν τῷ πνεύματι*, Was Christ's Person taken, or put into the Devil? will any have the Face to maintain such an argument? So *Luke 16. 15.* ἐν ἀνθρώποις, by men, or with men, *1 Cor. 10. 2.* They were all baptized unto Moses in the Cloud, and in the Sea, *καὶ ὅταντες εἰς τὸν Μωσὴν ἐβαπτίσθη ἐν τῇ ἐφελῇ καὶ ἐν τῇ θαλάσσῃ.* Was it not with, or by the Cloud that they were baptized? And was all that great Host taken into Moses? and yet it is the same Particle *εἰς*, that many will have to signifie into, in *Acts 8. 38.* Into the water. *Luke 4. 32.* his words were with power, *ἐν ἐξουσίᾳ.* *1 Thes. 2. 17.* See your Face with great desire, *ἐν πολλῇ ἐπιθυμίᾳ.* *Rom. 15. 29.* I am sure when I come to you, I shall come in the

fulness of the blessing of the Gospel of Christ: In the fulness, could Paul come in that, or with that? Yet it is that, *ἐν ὧν ὁ μαχτι*. So 2 Cor. 13. 4. 1 Thes. 4. 16. The Lord himself shall descend with a shout, with the voice of the Arch-Angel, and with the Trump of God: is it possible for the Lord himself to be put into these, or any of these? *ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι ἐν φωνῇ ἀρχαγγέλων καὶ ἐν σάλπιγγι θεῶν*, &c. So Matth. 22. 37. Thou shalt love the Lord thy God with all thy heart, with all thy Soul, and with all thy Mind, *ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου*; Matth. 5. 34. Neither by Heaven, *ἐν τῷ οὐρανῷ*: so in Verse 35, 36. Nor by the Earth, *μήτε ἐν τῇ γῇ*—Verse 36. Neither shalt thou swear by thy head, *μήτε ἐν τῇ κεφαλῇ*; Matth. 9. 34. He casteth out the Devils through the Prince of the Devils, *ἐν τῷ ἀρχόντῃ*; Matth. 12. 27, 28. If I by Beelzebub cast out Devils, *καὶ εἰ ἐγὼ ἐν Βελζαβὲθ*, by whom do your Children cast them out; *ἐν τινὶ ἐκβάλλουσιν*, &c. but if I cast out Devils by the Spirit of God, *ἐν πνεύματι*, the same words in the Text that are rendred with the spirit, John 3. 21. That his works be wrought in God, *ὅτι ἐν θεῷ*: can that be meant of being wrought in the Deity, or with, or by the Grace and strength from God?

So in the name of the Lord I shall destroy them, Psalm 118. 11, 12. *יהוה עִמָּו* In the name of the Lord, which must be with his assistance. 1 Sam. 7. 45. Then David said to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord; that which is rendred with in our Translation, with, is in the Original *ב* the same with what is rendred in in the latter end of the Verse, *יהוה עִמָּו*, in the name of the Lord, and how could it be rendred, or understood any otherwise, than with the assistance of the Lord? See also Acts 3. 6. Acts 4. 30. Acts 10. 16. 1 Cor. 6. 11. In the name of the Lord, and by the spirit of our God, *ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι* where we have the same word as in the Texts before quoted: Compare Psalm 44. 18. with Rom. 8. 37. In God we boast all the day: We are more than conquerors through him that loved us; Psalm 60. 12. Through God we shall do valiantly; 1 Cor. 7. 14. For the unbelieving Husband is sanctified by the Wife, *ἐν τῇ ἡγιασμένῃ*, and the unbelieving Wife is sanctified by the Husband, *ἐν τῷ ἁγιασμένῳ*. Can these Texts be construed, put, or dipt into; Heb. 9. 25. As the High Priest entereth into the holy place with the blood of others: Could the High Priest go in the blood of others into the holy place; it is *ἐν αἵματι*, &c. Heb. 11. 2. By it the Elders obtained a good report, *ἐν ταύτῃ*, &c. But take one Text more, to lay all Gainfayers in this case to silence, Heb. 9. 22. And almost all things are by the Law purged with blood; it is *ἐν αἵματι πάντα*; and this, when the application of the blood was to the persons, and this by sprinkling; Verse 19. For when Moses had spoken every precept to all the people, according to the Law, he took the Blood of Calves and Goats, with Water and Scarlet, Wooll and Hyssop, and sprinkled both the Blood and all the People, Verse 21. Moreover, he sprinkled with blood, both the Tabernacle, and all the Vessels in the Ministry; here is a full Text to prove, that what was applyed by sprinkling, was expressed by *ἐν*, *ἐν αἵματι*, with blood; and if any can bring such a Scripture, to shew, that it doth signifie dipping into, when it is expressed by *ἐν*, then they may have some warrant for what they imagine, but not till then. How any, either learned or unlearned, can gainsay so many expresse evidences of Scripture, for my part, I do not know, either by what Learning or Conscience they can do it. From all the forequoted Texts it does appear clearly, that the Particle *ἐν* is rightly translated with, by our Translators; and that they have offered no violence to the Text, nor to the least particle of it, either as to John's baptizing with Water, or Christ's baptizing with the Holy Ghost; but if they should have it translated otherwise, what an apparent contradiction would it have been, with respect to the plain expressions of the Holy Ghost in other Texts of Scripture, throughout the New Testament? where the Particle *ἐν* hath the same signification; and

and also in those Texts where Christ's baptizing with the Holy Ghost is spoken of, and the same thing intended: and how would it have overturned John's Baptism from being a Sign and Representation of Christ's Baptism with the Holy Ghost? And if it had not been a Sign, why should John mention and foretell Christ's baptizing them with the Holy Ghost? To deny it to be a Sign, is to deny the nature of the Ordinance, and cut it off from being a Seal of the certainty of Christ's coming and baptizing with the Holy Ghost? And if it be not a Sign of Christ's baptizing with the Holy Ghost, how can it be a Sign of burying with Christ? Can it be a sign of our partaking of any thing of the benefits of Christ's death, if it be denyed as a sign in its nature? And a sign of our partaking of the Spirit of Christ, by whom all these things are made ours, and communicated to us, as the only agent thereof? all the Gifts and Graces thereof being the fruits of Christ's Death and Resurrection, *Tit. 2. 14. 1 Pet. 3. 21. Gal. 5. 27.*

If John's Baptism had nor been a sign of Christ's baptizing with the Holy Ghost, how would his administration have consisted with Christ's commendation of John's Ministry, for clearness, beyond all the Prophets that were before him? *Matth. 11. 5, 7, 8, 9, 10. Luke 7. 19, 20, 26.* How would it have been darker than Moses's Signs? *Psalms 51. 6, 7.* and how would it have consisted with the peoples commendation of John, for speaking Truth of Christ in all that he spake of him, his Baptism was a moral discovery of Christ and his Baptism, *John 10. 40, 41, 42.* The Holy Ghost does call the external Baptism, A Figure, Sign, or Type, *1 Pet. 3. 21.* ἀντίτυπον, Exemplar, *Heb. 9. 24. Similis forma*, it signifieth a Figure, by its similitude or likeness; representing some what, as the Ancients did call the Bread and Wine in the Lords supper, figures of the Body and Blood of Christ. It signifieth the truth it self by a similitude, or certain analogy answering to the Type or figure, *Typus alii typo respondens*, as the Tabernacle and Temple were Types, *Heb. 9. 24.* a figure is the relation, or fashion that one thing hath with another. Now if the holy Ghost saith that Baptism is a figure, how dare any to deny it, or do contrary? and if they do, will that make the ordinance null and void as to the Nature of it: Is what men say, or do, a rule to be followed and Gods Ordinance and Word to be slighted?

And if it be a figure, or type what must it be a type of? must it be of salvation in heaven, as happiness, or of salvation from sin by grace; in the work of the spirit of God upon the soul? The holy Ghost mentioneth that as that which it is a type of, the Answer of a good conscience by the resurrection of Jesus Christ. *1 Peter 3. 21.* And this is the Baptizing with the holy Ghost, *Acts. 11. 15, 16, 17, 18. Acts. 15. 9. Titus. 3. 5, 6. Heb. 10. 22.* And if it be thus written here is ground for Faith to believe, and they that believe otherwise must believe without warrant, *Zech. 12. 10, 11. Joel 2. 28. Isa. 44. 3.*

And besides all this, How of necessity must this ordinance of external Baptism be a Sign, being the great ordinance of Initiation, and Discipling of members into the visible Church, which makes it of as great Moment and weight as any divine sign whatsoever, of the pouring out of the spirit of God upon the soul. And also it must be a sign of that nature, in as much as the Lords supper is such a sign and full representation of the death of Christ, for the nourishment of souls after they are brought into the Church of God. That is called a shewing of the Lords death till he come, *1 Cor. 11. 26.*

And what is there in the external parts of that ordinance of the Bread or Wine, or what action of the Minister in preparation, consecration, or distribution; or of the receiver, but is a pertinent signification, and a real and lively representation to us of what our state is by sin, and what Christ hath done and suffered for poor sinners.

If any could prove that John Baptist did Baptize with water by dipping them into water, which can never be done by the Bible by any mortal, yet if it could be proved as clearly, expressly, and fully as it hath been proved that Christ did and does Baptize with the holy Ghost by sprinkling or pouring upon, yet is not the proof that hath been produced of Christs Baptizing by sprinkling or pouring upon, enough to warrant the practice of the Church of God in sprinkling? Do not they do best that follow Christ, and are not they in the safest way; and are we not commanded to learn of Christ, and follow Christ, and to follow men only as they follow Christ? *1 Cor. 11. 1.* If Baptizing with the spirit be Christs way, to sprinkle or pour out his spirit upon them, Do they err. or can they offend that perform the sign which is external Baptism the same way, that Christ performed the thing signified thereby? *Acts 2. 2. 3. 4, 5. Acts 11. 15, 16, 17. Titus 3. 5, 6. Heb. 10. 22.* And can any deny it, unless they can prove

External baptism not to be a Sign? And to do that, they must gainsay the very expressions of the holy Ghost, 1 Peter. 3. 21. Or prove that the filth of the body is more than the filth of the soul, either as to universality, or deepness of Impression, or deny that sprinkling cannot purge the soul or heart, Heb. 10. 22. and to deny the expression of the holy Ghost. Or deny that they that were but sprinkled, were not purged, and so condemn *Moses* in all his Institutions, of that kind, and the Apostles assertions in Heb. 9. 19, 20, 21, 22. and make *Dauids* prayer Impertinent, and say, that would not serve his turn if God did sprinkle him, Psalm. 51. 6, 7. and condemn the great Gospel promise, Ezekiel 36. 25. and Great Scripture, Prophecie, Isa. 52. 15. and gainsay the rite given to the blood of *Christ*, that speaketh to all the general assembly, Heb. 12. 24. And except they can prove the predictions of the way and manner of *Christ's* communications of the benefits of his death to many nations to be Impertinent, and Insignificant as that which would never serve turn, if he did do it, Isa. 52. And whatever soul can do this, or undertake to gainsay these things, I esteem it a great happiness to be kept from such a frame of spirit.

But after all this, If any will or do Imagine that *John* did Baptize with water by dipping and did so intend, when he said, I indeed baptize you with water, though it hath been proved that *Christ's* Baptizing with the holy Ghost is by pouring upon or sprinkling with: Then they must make this Divine sign first of all to be different from all signs of divine institution, mentioned in the whole word of God, in that the sign must be performed one way, and the thing signified accomplished another, the sign by dipping and the thing signified by pouring upon or sprinkling.

2. Then *John* must take a contrary way to make known the mind of God to the people, than ever the Prophets of the Lord did, in that he must have contrary meanings by one and the same word about the same Ordinance at the same time to the same auditory.

3. Then few of the people must understand what *John* did intend, when he told them *Christ* should baptize them with the holy Ghost, as to the manner of the performance of it: But in that he must be a Barbarian to them; which is Notoriously false, *John* 10. 40, 41, 42.

4. Then it was Impossible also that they should pray for or depend by faith for the accomplishment of it, because they could not tell which way it should be performed, Psalm. 51. 6, 7.

5. It was Impossible that they should believe in *Christ* as the true Messiah, that *John* had foretold, when he did appear; if *John* should have dipped them into water, and called this Baptizing of them, and prophesie that *Christ* should baptize them with the holy Ghost, and express it, by the same word and in the same mood that he did his dipping.

And when *Christ* did appear if he should not take them and dip them into the spirit, but pour out his spirit upon them, who of them that believed *John* to be a prophet indeed would have believed that *Christ* was the Messiah indeed? But it would have been the greatest obstruction to keep them, from believing in *Christ*, that could be, contrary to *John* 10. 42.

6. If this were true, then they that Dip must be followers of *John*, and all that sprinkle must be followers of *Christ*.

7. They that would make this to be the meaning of *John* by this word βαπτίζω about his own practice of Baptizing, must make *John's* Manner of Baptizing to be humane, except they can prove it by some warrant of Scripture. And then also their faith must be humane that believe it, and their practice humane that follow it, without they can shew express warrant for it, as hath been shewn for *Christ's* Baptizing, by pouring upon, or sprinkling with his spirit.

8. They that can pervert *John's* words to the people, may pervert the words of *Christ* himself also in Acts. 1. 5. And the words of the Apostle *Peter*, Acts 11. 15, 16. speaking of *John's* Baptism, and all other Scriptures, with as good warrant as they do this.

But besides, a little further to view the words.

What can be made of these words, *Matth.* 3. 11. Ἐγὼ μὲν βαπτίζω ὕδατι ἐν ὕδατι; I indeed baptize you with water or in water? Is there any ground for any to Imagine that the meaning must be, I have dipped you in water? Then they did not go in themselves nor came forth themselves, for if they went in, and came out themselves, then he could neither dip them in, nor take them out,

And

And if He dipped them in, it must be the whole person; for he speaks to them as Individuals, and to every individual of them, and makes no limitation of any particular part of their persons that he had dipped. And it must be in their wearing apparel; for we read of no devesting of them. And when any can prove by Scripture that any one Minister of ordinary strength can dip all sorts of persons of whatsoever age, sex, condition, stature or dimension they be, in a whole region, or in City, and Countrey, then I hope I shall have faith to believe such Doctrine, But till I have the word of God for it, I must and do esteem it Impossible, though if it could be done there must be a twofold Baptism; One Immediate, and the other Mediate by the clothes.

And if it be taken, I have baptized you in water, then the meaning must be, that he spake the words while they were in the water; and whether they went in, or he put them in, that respects nothing of the act, but must be in order to the act of his Baptizing of them.

And this Argueth nothing to prove by way of distinction whether the water were cast or sprinkled upon them in the water, or whether they were dipped further in. But if it gives ground for either, It is for sprinkling or pouring water upon them: For in case a person be took and cast into the water, or dipped in, and there held while the words are spoken, which gives the form to the Ordinance, to distinguish it from all other, the person might be stifled.

If John spake no more words in his Administration than what is commanded by Christ to be said now, yet some weak constitutions must, and would be stifled, if they were held under water so long. But if Water be poured or sprinkled upon them, there can be no danger of any harm as to the pouring upon.

And if any take the act to be done by John while they were in the water then we have no ground from hence of the alteration of the position of the person baptized, in the reception of the Baptism in water.

And if the person must be in water to be baptized, then this condemns the baptism in the Red sea, for they were upon dry land, *Heb. 11. 29. 1. Cor. 10. 2.*

And if the words be strictly taken, I have baptized you in water; Then the stress of the sense must lie, not as to the manner, whether it be done by dipping or sprinkling, nor can the form of words yield any proof for it; but only that the person Baptized be in water when the act itself be performed by the Baptizer, nor whether he be under water or not, so he be baptized in water, and then Pauls was not this way who was baptized in a house, *Acts. 9. 18.* and how any will prove the baptizing of the three thousand in some part of an Artificial day was while they were in the water, is unknown *Acts. 2. 41, 42. &c.*

But if any will have the meaning to be *I have baptized in water*, ἐν ὕδατι, I have dipped you into water then they must shew when and where in the New Testament the Preposition ἐν, in, is so used to signify by the holy Ghost, with respect to this Ordinance.

And then they must make the word βαπτίζω signify only to dip, when John speaks of his baptizing with water; as it hath been proved to signify only, to pour upon or sprinkle with when it is referred to Christs baptizing: And then Thirdly they must make the difference to be in opposition to sprinkling in the dipping into the water, and the words to be spoken while they be dipping in, and then whether they be under water or not, is not significant so they were dipped in.

But it must be in such a manner as the baptized must be wholly passive in the act, and no coagent, or coadjutant, for they were Baptized in the passive voice, and then one part of the person must not be in the water before, for then it cannot be dip in, nor must one part stand upon terra firma, for then that person cannot be wholly passive in the reception of Baptism in the whole person, unless any do account the lower part of the person, no part of the person, or a part not to be purified, or else do Baptize *pars pro toto*, and yet then but one part of the person can be in the power of the Baptizer, and that not solely neither, but in such conjunction with therest, that it cannot be wholly passive, as it ought to be, And is and must be, all of the person in the Baptism signified by it, *Acts. 2. 2, 3, 4, 5. Acts 11. 15, 16, 17. Titus 3. 5, 6.* Or else if they will have the particle ἐν to signify into, they must have the meaning to be, I have baptized you into water, as Christ commands to baptize into, the name of the Father, Son and holy Ghost. But that I suppose none that make conscience will admit of.

But how any of these constructions not agreeing with Baptism with Water to be a sign of Baptizing with the holy Ghost, is yet unknown to some. E But

But if the matter of difference do consist in and depend upon the meaning and acceptation of this word βαπτίζω, to Baptize, then it will be Necessary to enquire into the New Testament how this word is taken to signify there.

Arguments and Reasons grounded upon Scripture to prove that John Baptist did intend pouring upon, or sprinkling by the word Baptize, βαπτίζω, mentioned in Matth. 3. 11. when he Prophesied to the people that Christ should Baptize them with the holy Ghost in the latter end of the verse. And also Arguments and Reasons grounded upon Scripture to prove that he did not intend Dipping by the word Baptize, βαπτίζω, when he told the people that he indeed had baptized them with water in the beginning of 11. verse of Matth. the 3d.

When John the Baptist, told the people, that Christ, that should come after him, should Baptize them with the holy Ghost, and with fire, that he did intend by the word βαπτίζω, Baptize, pouring upon, shedding upon, or sprinkling with, and not dipping or plunging into, may be clearly proved from other places of Scripture.

First, In that the people that were ear-witnesses of what John spake of Christ, and eye-witnesses of the manner in which Christ performed that which John spake of him, do testify that all that John spake of Christ was true, John. 10. 41. Now this of Christs Baptizing with the holy Ghost, and with fire, is one of the things that John did speak of Christ; and therefore this was true, and intended by John, as so to be performed, as Christ did perform it when he did come: For if John should not have intended and meant by these words that Christ should baptize them with the holy Ghost, that Christ should pour out his spirit upon them and shed it upon them, or sprinkle them with it, which was Christs way of Baptizing them with it, Acts 1. 5. Acts 2. 3, 4, 5. Then what John spake of Christ could not be true, But all that John spake of Christ was true: Therefore he did not intend dipping into the holy Ghost, by Christs Baptizing them with it, but pouring upon, shedding upon, and sprinkling with, by Christs baptizing them with the holy Ghost, Acts 2. 15, 16, 17. Titus. 3. 5, 6. Heb. 10. 22. 1 Peter 1. 2. Acts 10. 44, 45, 46. Acts 11. 15, 16, 17. Acts 15. 8, 9.

2. In that it was ground of faith in the people to believe in Christ, John. 10. 42. What John spake of Christ was true, even all things of it, and many believed on him there; The conjunction copulative knitting together Johns words and the truth of it, and their believing sheweth that the things that John spake of Christ being true, they believed on him upon that Testimony John had given: What was ground of faith in the people, and that to many and not a few. And in the very place too, that John spake these things at first and baptized, were certain truths. But Johns words or Testimony of Christ was ground of faith to many of the people in the very place where John at first Baptized and spake them. Therefore Johns words of Christ were certainly true. And therefore John did not mean nor intend by Christs Baptizing, dipping into, but pouring upon or sprinkling with the holy Ghost, by Christ, Matth. 3. 11. When he did come

3. It may be further Proved from the holy spirit, that John was filled with and acted by, in the work of his Ministry. He was filled with the holy Ghost from his mothers womb, and came in the spirit of Elias, Luke 1. 16, 17. Now if it was by the same spirit of truth and holiness that John the Baptist spake by, and was acted by, as others of the holy Prophets of the Lord were acted by, then what John spake of Christ was true, and was in every thing intended by him, as it should be, and was performed by Christ, when he came, and did perform them: Therefore John did intend sprinkling or pouring upon by Christs Baptizing them with the holy Ghost,

4. It may be further proved from Johns office, He was a Prophet: And what John spake of Christ he spake as a prophet, foretelling of it, both as to the matter, and the manner of the performance. And that he was a prophet, Christ himself doth witness, and the greatest of Prophets, Matth. 11. 7, 8, 9. And the word of God came to him in an immediate manner, as to others of the Prophets, Luke 3. 2, 3, 4. And therefore he did intend, by Christs baptizing with the holy Ghost, his pouring out the holy Ghost upon them, and shedding it upon them and his sprinkling them with it, which titles the holy Ghost does afterwards give to the thing, that John expressed and intended by baptizing, Matth. 3. 11. with the holy Ghost. And for any to gain say it, is to deny Johns being a prophet of the Lord. The Prophet did foresee what they foretold. Isaiah saw his glory when he spake of him, John. 12. 41. And did not John see it also?

Primitive Baptizing was by Sprinkling and not by Dipping.

5. Another Argument may be taken From Christs giving the Disciples of *John* a Testimony, that he was the *Messias*, from the works that he did, and the manner of his doing of them, which is included in the matter of them, *Matth. 11. 2, 4, 5, 6. Go and tell John again of the things that ye see.* Which sheweth that *Johns* Discovery, and Prophecie of Christ, had been his works. And if Christ had not done the things that *John* had foretold and as they had been foretold, then they must have been at a loss for the knowledg of the Lord *Jesus* to be the *Messiah*, and if *John* had intended Dipping, when Christ should do it, by pouring upon, *Johns* testimony must have been against Christ that he was not the *Messiah*,

6. From *Johns* living to see the things fulfilled that he foretold, and Prophefied of Christ. And should he have foretold it, and prophefied of the manner of the performance of this great work of Christ, the Donation of his spirit by Dipping them into it when he did come, and when Christ was come he should pour out his spirit upon them, and *John* live to see this performed as he did, in the Immediate calling of the Apostles, that were *fisher-men*, and making them preachers, and upon diverse others. How would this have proved what *John* had said to the people not to be true to his face?

7. Another Argument may be from Christs testimony of *John*, that he came in the way of righteousness: And if he came in the way of righteousness, then he spake and intended truth, and not falseness, *Matth. 21. 32.*

8. Another Argument may be to prove that *John* did intend pouring upon by the word baptize or baptizing with the holy Ghost, In that it was discovered to him that Christ should be filled with and receive the holy Ghost that way, by its descending upon him, and not by Christs being took and put, or dipt into that, *John 1. 33. But he that sent me to Baptize with water, the same said unto me, Upon Whom thou shalt see the spirit descending, and remaining upon him, the same is he that Baptizeth with the holy Ghost.*

9. In that the manner of the communication of the spirit was such a distinguishing character of Christ, and his Baptizing with the holy Ghost such a special work foretold of Christ, *John. 1. 32, 33.* The Great thing foretold of Christ. *John* knew him by receiving the spirit, and others were to know him by his giving it.

10. This puts it out of doubt that *John* did intend not dipping, but pouring out of the spirit, or sprinkling with the spirit, in that he mentioneth fire, that was the extraordinary appearance of the spirit of God in that day when it sat upon each of the Apostles, *Matth. 3. 11. Acts 2. 2, 3, 4, 5.*

Secondly, I shall endeavour to prove by Scripture, and Arguments, and Reasons grounded upon Scripture, That *John* did not intend dipping by his first use of the word βαπτίζω, Baptize, when he said to the people in *Matth. 3. 11, I indeed baptize you with Water;* but did, and must intend pouring upon, and sprinkling with Water.

First, That he did not intend dipping by the word βαπτίζω, Baptize, when he said to the people, *I indeed baptize you with Water.* And this may be proved, First, from God, the Author of *Johns* Baptism. His Baptism was from Heaven, in *Matth. 21. 25, 26, 27, 32.* and he must not intend dipping by his baptizing, nor perform it by dipping. First, from God, his being the God of Order, and not of Confusion; in the work that he doth himself, or that he sendeth his Servants to do in his Church, *1 Cor. 14. 33. God is not the Author of Confusion, but of Peace.* And this in all Churches of the Saints, and the Church of the Jews, to whom *John* was now sent, was the only Church of God upon the Earth, and therefore God was not the Author of Confusion in this Church. But what dreadful Confusion, and Contradiction must this have made in *Johns* Intentions by the same word, if in one expression of it, in the same Mood, he should intend dipping; and in the other expression, intend pouring upon, or sprinkling; and this about one and the same Ordinance, at the same time, to the same people, without any Explanation? And what dreadful Confusion, between Christs Administration of the thing signified, and *Johns* Administration of the sign, setting of it forth? and this in *Johns* own knowledge at the same time; and also, so discovered and foretold by him to be administered? And also what confusion between this External Sign, and all the institutions of *Moses*; which did all clearly typifie out, and signifie, what was intended by it? *Psalms 51. 6, 7.* And what dreadful confusion between *Johns* Administration, and the great Promise of God respecting Gospel times? *Ezek. 36. 25. I will sprinkle clean Water upon you.* And what contrariety and confusion must there be between *Johns* Administration, and all the great Prophecies respecting Gospel-times, *Isa. 52. 15. So shall he sprinkle many Nations.* So also

Joel 2. 28. Isa. 44. 3. So that John must not, nor did he intend dipping by his telling them, *he baptized them with Water*, because God is not the Author of Confusion, but of Peace; that is, of Order, Indentity and Agreement in his instituted signs with the thing signified by them.

2. From Gods appointing Baptism with Water, to be a Sign and Type of Christs Baptizing them with the Holy Ghost. How could it be so called *ἁγισμὸς*, if God had not appointed it so to be of Christs Baptizing with his Spirit? *Known unto God are all his works from the foundation of the world*, Acts 15. 18. 1 Per. 3. 21. And John's words, in John 1. 31, 32. *Because Christ should be manifest to Israel, therefore he was come baptizing with Water*. Now, the great thing Christ should be manifest by to Israel, was, *his baptizing with the holy Ghost*, and in this he was mightier than John, as to his Administrations, as far as the Spirit was above Water, as to Nature and Excellency, John 1. 26 to 34.

3. From Gods Design and End in sending John to baptize with Water, to perform his Oath and Promise made to Abraham, and to his Seed. Now if John should have intended dipping, and have performed his Baptism by dipping, then all Infants and infirm persons of Abraham's Posterity, must have been denied or suspended from the Ordinance, and from partaking of the Priviledge, but have been all excluded and cast out of the visible Church of God, which would have been inconsistent with the truth of God in the Promises made to the Fathers, Rom. 15. 8. Luke 1. 55, 71, 72, 73, &c. Therefore John did not intend dipping by his Baptizing, because this would have rendered the Promise null and void, which was, and is, and must be for ever sure to all the Seed, Rom. 4. 16. Acts 2. 38, 39. Acts 3. 26. Acts 3. 23.

4. It may be proved from the total overturning of all the ways of Purifications instituted by God, by Moses, which were then all in force, and have rendered them all insufficient and insignificant, most of which signified as much as John's Baptism, Numb. 19. Psalm 51. 6, 7. And all of them were performed by sprinkling. This would have made God to contradict himself as to the outward sign, when the inward thing signified was to be performed in the same way. Compare Psalm 51. 6, 7. with Acts 15. 7, 8, 9. and it would have cast scorn upon Moses, *who was faithful in all his house as a Servant*. And this when they were all in force by Divine Authority, and in use among them, Acts 21. 20, 21, 22, 23, 24, &c.

5. From Gods End in sending John to *make plain the way of the Lord, or make it straight*; that is, the way of Christs Communications in his Institutions and Ordinances: And John declaring that he was sent to baptize with Water, John 1. 31, 32, 33. and the Scripture mentioning this, especially as to Johns Ministry, Acts 13. 24, 25. Matth. 21. 25. Acts 10. 27. do shew, that the great work of John the Baptist was to baptize the people with Water, that they might come to Christ to be baptized with the Holy Ghost; and should John have baptized by dipping, and Christ baptize by pouring upon or sprinkling, was this to make a straight and clear discovery of the way of the Lord? Would it not have made the way of Christ more dark, and dubious, and crooked, than to make it straight, clear, and plain to be apprehended? and that too, *Then Moses, who put a Vail over his Face*, for they had sprinkling, to set forth sprinkling, Psalm 51. 6, 7.

6. From the Promise of God revealed by John to the people, *That all flesh should see the Salvation of God*, Luke 3. 6. Let that Salvation of God be meant of the person of Christ, or of the Dispensations of Christ, or both, it is all one for that. For they must have the Promise, or not the Promise, Christs person being to be manifest by his baptizing with the Holy Ghost, John 1. 31, 32, 33. and this to be done, and so foretold by *pouring out his Spirit upon them*. Should John have baptized by dipping, he must of necessity have kept all from having a clear sight of Christ in his Dispensations by this, representing to them the manner and way of Christs Communicating to them his Favours. For who of all Flesh could see pouring or sprinkling set forth by dipping and plunging; or who could understand it by Johns Words and Expressions of it, when it was both expressed by one and the same word, in the same Mood?

7. From Christs Commendation of John and his Ministry, and that in point of clearness, above all other of the Prophets; and this could never have been, had John performed the Sign one way, and yet expressed Christs performance of it another way by the same word; and that without the least Explanation, and this not in private to an understanding Company, but in publick to all the Multitude. This would have made Johns Doctrines and Administrations harder to be understood than *Ezekiels Visions*, that the People could not see.

Primitive Baptizing was by Sprinkling, and not by Dipping: 17

As to the setting forth of the manner of Christs baptizing with the Holy Ghost; whereas *Johns* Ministry was more clear than any of the Prophets, *Matth.* 11. 6, 7, 8, 9. *Luke* 7. 27, 28.

8. It may be proved, that *John* did not intend Dipping by his Baptizing with Water by the Holy Ghosts making use of another word, to set forth dipping by in the *New Testament*; and that it is *βρῦσις*, see *John* 13. 26. *Luke* 16. 24. *Rev.* 19. 13. *Mark* 14. 20. *Matth.* 26. 23. and so maketh a difference between Baptizing and Dipping, in that Dipping is expressed by another word in the Original always, where it is mentioned in the *New Testament*.

9. From *Johns* saying nothing of the alteration of the manner of his performance of this Ordinance, from any other typical Ceremonial Purification instituted by God among this People: And if there be nothing said of it, no Man can have warrant for Divine Faith to believe, without a Scripture warrant, and to be the external matter to be believed, *1 Cor.* 15. 3, 4, to 12. And how any can teach that for Doctrine to others, that they have no ground in Scripture to believe themselves, I do not know: See *Heb.* 7. 14. If *John* did baptize by Dipping, he must do it either from his Commission by Divine Revelation; but of that we read nothing: Or, 2. By way of imitation of *Moses*, and that could not be, for his was by Sprinkling, *Numb.* 19. *Heb.* 9. 13, 14, 19, 20, 21, 22. Or, 3. To be a sign of Christs Baptizing with the Holy Ghost; nor that could not be, for that was by Pouring upon, or Sprinkling. 4. Or to make the way of the Lord more straight and plain to all the people; nor that could not be, for it would rather eclips and darken it. None can discern Sprinkling by Dipping: Or 5. That all Flesh among them might see it, that is, enjoy and partake of it; and that could not be neither, for then, all Infants and infirm persons, must be excluded from it: Or 6. That Christ might be the clearer known; but that could not be, because he performed his another way. Or, 7. To fulfil some Gospel Promise or Prophecy; but that could not be neither, for that expressly held forth, Sprinkling or pouring upon, *Ezek.* 36. 25. *Isa.* 52. 15. *Joel* 2. 28. *Isa.* 44. 3. *Prov.* 1. 23. *Zech.* 12. 10. Or, 8. In Imitation of the *Pharisees* and the *Jews* in those days; for they sinned against the express Law of God, if they performed any of their Purifications either by Blood or Water any other way than by sprinkling; and they were a People that made it the ail of their Religion, to keep to the Letter of the Law, *Rom.* 2. 27. And *John* accounted them a Generation of Vipers, *Matth.* 3. 7, 8. and they said, *John* had a Devil, *Matth.* 11. 17, 18, 19. What warrant Men will have for *Johns* imagined dipping, I know not, how confident soever they be.

10. From the Enemies silence, and their never quarrelling at *John* for any alteration of this Purification, from what *Moses's* was; but they were the first that *John* does record, that called *Johns* Administration Baptizing, *John* 1. 25. and surely they did not intend dipping by it, because there was no such way in any of their Typical, Personal Purifications, and they were great pretenders to the strict keeping to *Moses*, and the observation of the Letter of the Law. And they could not be so ignorant as not to know it to be a Sign only, and *Johns* words in declaring Christs Baptizing with the Holy Ghost, was enough to declare it to them; and yet we never find one word of their quarrelling, or gain-saying, or finding fault with *John* as bringing in any new way of Administration of the sign, contrary to what *Moses* had delivered to them from the Lord.

11. Another Argument to prove, that *John* did not intend dipping by his saying, *he baptized with Water*, may be taken from *Apollos*, who knew only the Baptism of *John*, and was mighty in the Scriptures, and was able to prove, that *Jesus was Christ*, *Acts* 18. 24. to the end; which could never have been, had *Johns* Administration of the Sign been so contrary to Christs Administration of the thing signified: Where could *Apollos* have any thing from the Scripture to prove the Baptism of *John* to set forth Christs Baptism, or from his Doctrine by expressing Christs Baptism by pouring upon, by the same word that he expressed his own, if he did perform his own by Dipping? If any say, that the word has a two-fold acceptance in the *New Testament*; let them that say it prove it by the *New Testament*, if they can; for my part, I shall thank them for that charitable Work; but till then I have no ground to believe it: and if any say, That this act of *Apollos* proving by the Scripture, that *Jesus was Christ*, was after that *Aquila* and *Priscilla* had instructed him: I answer, did they instruct him in the Baptism of *John*, can they prove that? and did he teach publicly before that, and not prove by the Scripture, what he preached? can they prove that? Or can they prove, that *Johns* Baptism was not warranted by the Scripture? How dare they then overturn the way of Christs Baptizing, and follow *John*: Let them that make this Objection

prove, that the commendation given to *Apollas*, is to be restrained to that time following *Aquilla* and *Priscilla* their instructing him; and not o the whole of his publick Ministry, with respect to his proving what he said by Scripture, when he knew only the Baptism of *John*, let them prove it by any part of that Text. *John's* Baptizing was a making straight and plain the way of the Lord; let who will make it crooked.

12 We may argue it also, That *John* did not baptize by Dipping, nor intend so, when he told them, *he did indeed baptize them with Water*. From the impossibility of the act of Dipping; that is, that any particular single person, with the ordinary strength of Nature, of whatsoever stature or proportion *John* was, should be able to dip or plunge all sorts of persons of whatsoever age, sex, condition, stature, or corpulency, according to the true acceptation of Dipping, as set forth in Scripture, Whether *John* stood in the Water or out of the Water: If the Baptism be to be of the whole person, and not of a part, and but one, not of two kinds, one immediate, and the other mediate by the Clothes: and if the person baptized, or dipped, be loose from every thing else immediately before the act of dipping, and that the whole person be out of the Water, before any of the person be, or can be dipped in by the Dipper; and that the Baptized be wholly Passive, and no way Active in the least, in the reception of it; and that part of the person, or thing that is grasped by the Dipper, be not accounted to be dipped while so grasped by him; and that the person dipped be taken out of the Water by the Dipper, as ever it was dipped in by him; and all other Circumstances and Things that the Scripture makes discovery of, with respect to Dipping, a real regard be had to them; that so there may be, indeed, a real dipping, according to what the word of God does discover of the nature of the act. And so to take Dipping in a Scripture Sense, and then it will be found to be a thing impossible, or an act impossible for any one Individual to perform, to all sorts, sexes, ages, and degrees of persons whatsoever; and therefore, surely, *John* did not baptize by dipping, nor intend dipping by his saying, *he had baptized them with Water*; for it was impossible for him to do it by his ordinary, natural, personal strength; and he had no other, for *he did no Miracle*, *John* 10. 41, 42.

But some may object, and say, *That it is not expressly said, that he poured upon, or sprinkled with Water*. I answer, no more is it expressly said, *that he dipped*; but it is said, *he baptized with Water*; and he told them, *That our Lord Jesus, when he did appear, should baptize them with the holy Ghost*. And this kind of baptizing is expressly called, *pouring upon, shedding upon, falling upon, sitting upon, blowing upon, and sprinkling with in Scripture*; *Acts* 2. 3, 4, 5, 16, 17, 33. *Titus* 3. 5, 6. *Acts* 10. 44, 45. *Acts* 11. 15, 16, 17. *Heb.* 10. 22. *1 Pet.* 1. 2. and the External Baptism is to be a sign of the Internal by Scripture warrant, and according to the Faith of all that own External Worshipping of the True God; and if any can shew so much warrant for the proof, that *John* did intend dipping by his saying, *he did indeed baptize them with Water*; and prove, by the like Scripture Expressions, *That John did perform his External Baptizing with Water by Dipping*, I shall be so far from Reviling, or Contradicting that Person, or those Persons, be they who they will, that I shall endeavour cordially to thank them.

But a little further to end this particular: If it could be proved, that *John Baptist* did as certainly dip or plunge into water, As it hath been proved that *John* did Prophesie Christ should pour upon them the holy Ghost, and sprinkle them with it: and that Christ did so Baptize with the holy Ghost when he did come: I say, if this way could be with all clearness as fully proved; yet it must be granted in the result of it, Either That *John Baptist's* way of Baptizing, by Dipping was the best way; Or That Christ's way of pouring upon, or sprinkling with was the best way, Or else 't must be granted in the Third place That both was equally commanded and alike effectually sufficient, for their designed ends, and alike acceptably to God. If any say, *That John's* way of Dipping and plunging, (if it could be proved) was the onely right way; Then Christ who is Lord, Law-giver and Judg, must be condemned, and his way of communicating of the holy Ghost which is the gift of Gifts; and the all of life and Godliness in principle and practice, must not be in the right way, because Christ does not take the persons he Baptizeth with it, and Dip them or plunge them into the holy Ghost. And what then will they make of *John's*, If when he did know certainly and clearly and this by Immediate revelation from God, that Christ should Baptize, by pouring out his spirit upon his people and sprinkling them with it; And did so foretell it to the people, and intend this way of Baptizing when he spake it: And expressed it by the same word, as he did express his own baptizing with water by; what I say will they make of *John the Baptist*, If when he did know Christ's way and manner, and yet he would not follow it, When it is, and hath ever been the honour of all his

messengers and people to follow Christ their Lord and Master : And all be bid to follow the most Eminent and Immediate messengers as they follow Christ? 1 Cor. 11. 1. What will they make of *John baptist* for not taking Christs way when he knew it, and prophesied of it, and yet not follow it as they suppose, nor take Christs way; But take another way that was Impossible in it self; and shew no warrant why he did not take that way, nor any warrant for another way; But is and must be supposed to do it, quite contrary to Christs way when he did appear, and quite contrary to the Nature of the Ordinance which is to be and must be a sign, or else it must be nothing, and quite contrary to *Moses*, and Gods institutions by him; and never give one word to the people to tell them why he did so do? And what will any make of the way of their reception of the holy Ghost from Christ, whether it be in the saving graces or the common gifts thereof, All partake of it, in one and the same way, *Acts* 11. 15, 16, 17. *Acts* 15. 7, 8, 9. And if they do not partake of it in the right manner, will they own it for right any more than they do own the external Baptism to be right, if it be not partook of by Dipping, or plunging? And if they do not own it as right, how can they dare to make use of their gifts, or of their graces, or hope to be saved by their grace as uniting them to Christ, or evidencing them to be in Christ? And if they Do own either gifts or graces given to them and received this way as right, It must be from a change of their Judgment, about external Baptism, or by way of Compulsion that they can have it, or partake of it no other way. And if any be of that mind, how can they praise God for it, whether it be common gifts or special grace, or rejoyce in Christ from whom it comes. And if any say, It is not from a change of their minds about external Baptism, that they do own this way of Christs Baptizing, and do not look upon it as null and void; I Answer, Then How can they justify and own the participation of the greater benefit, and that which is the all in a wrong way, and yet condemn that way in the partaking of the lesser, which is a little water as the external sign? Is not this to make more ado about the Tything of Mint, Annis and Cummin, and to be regardless about the way of partaking of the weighty matters of the Gospel? And if the minds of any be not changed about the way and manner of external Baptism to be null and void if it be performed by sprinkling or pouring upon; Then all the harm I wish every such Soul is, That they will in the fear of God labour to have clear Scripture warrant for the staying and fixing of their minds in that frame, and be sure they follow Christ in it, lest at last they be found not followers of Christ, nor of his mind, *Phil.* 2. 6. And if It be not by pouring upon or sprinkling I hope never any will have the face to say it is Christs way, when it is not. If Any or all say, That Christs way of Baptizing is and must certainly be the best way; and especially when *John Baptists* way by Dipping is not commanded, nor can be proved : and then *John Baptists* way of Dipping, if it could be proved, must be condemned. And certainly *John*, whom Christ so commended, is not to be condemned for any thing that he did in his Administrations: It is certain that *John* Administred Baptism with water the right way, though it can not be proved to be by Dipping, In that the Pharisees and Lawyers were so condemned for not being baptized by him, *Luke* 7. 30. *Matth.* 21. 32. For he came in the way of righteousness, and he fulfilled his course; and therefore did not go out of the way, but was in the right way, and kept the way, *Acts* 13. 24, 25. and did his work faithfully both as to matter and manner. And if Christs way be the best way in any ones Judgment now can any Imagine that it was not best in *Johns* Judgment, that did prophesie of it, and was sent on purpose before his face to make his way straight, and plain, and not more crooked, and eclipsed then it was before? And if Christs way be the best way, why should *Johns* supposed way that cannot be proved by Scripture, be so contended for by any Soul, and such Rents, Divisions and Seperations made in the visible Body of Christ about it? and why should any Soul living have the face to call that Christs way which they do, but suppose was *Johns*, and cannot by Scripture prove it to be *Johns* way or Christs way either? And if Christs way be best, why should they be condemned that follow it, and those that are baptized that way be taught to renounce it, to partake of none knows what? Or Thirdly It must be granted if *Johns* way could be proved to be by Dipping, as Christs hath been by pouring upon, That both were alike commanded and authorized by the will of God, and both were equally effectual and sufficient, and acceptable. And if but this much be granted, Then sprinkling must surely be lawful and commendable, and acceptable in all that perform it that way, and they be, and must be looked upon to be in, and to keep to, the way of the Lord, and the performance of the Ordinance that way must be valid, and not be accounted null and void, nor must there be any Room or place for rebaptizing, much less any room for

Joel 2. 28. Isa. 44. 3. So that John must not, nor did he intend dipping by his telling them, *he baptized them with Water*, because God is not the Author of Confusion, but of Peace; that is, of Order, Indentity and Agreement in his instituted signs with the thing signified by them.

2. From Gods appointing Baptism with Water, to be a Sign and Type of Christs Baptizing them with the Holy Ghost. How could it be so called *ἁγισμὸς*, if God had not appointed it so to be of Christs Baptizing with his Spirit? Known unto God are all his works from the foundation of the world, Acts 15. 18. 1 Per. 3. 21. And John's words, in John 1. 31, 32. *Because Christ should be manifest to Israel, therefore he was come baptizing with Water*. Now, the great thing Christ should be manifest by to Israel, was, *his baptizing with the holy Ghost*, and in this he was mightier than John, as to his Administrations, as far as the Spirit was above Water, as to Nature and Excellency, John 1. 26 to 34.

3. From Gods Design and End in sending John to baptize with Water, to perform his Oath and Promise made to Abraham, and to his Seed. Now if John should have intended dipping, and have performed his Baptism by dipping, then all Infants and infirm persons of Abraham's Posterity, must have been denied or suspended from the Ordinance, and from partaking of the Privilege, but have been all excluded and cast out of the visible Church of God, which would have been inconsistent with the truth of God in the Promises made to the Fathers, Rom. 15. 8. Luke 1. 55, 71, 72, 73, &c. Therefore John did not intend dipping by his Baptizing, because this would have rendered the Promise null and void, which was, and is, and must be for ever sure to all the Seed, Rom. 4. 16. Acts 2. 38, 39. Acts 3. 26. Acts 3. 23.

4. It may be proved from the total overturning of all the ways of Purifications instituted by God, by Moses, which were then all in force, and have rendered them all insufficient and insignificant, most of which signified as much as John's Baptism, Numb. 19. Psalm 51. 6, 7. And all of them were performed by sprinkling. This would have made God to contradict himself as to the outward sign, when the inward thing signified was to be performed in the same way. Compare Psalm 51. 6, 7. with Acts 15. 7, 8, 9. and it would have cast scorn upon Moses, *who was faithful in all his house as a Servant*. And this when they were all in force by Divine Authority, and in use among them, Acts 21. 20, 21, 22, 23, 24, &c.

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12 We may argue it also, That *John* did not baptize by Dipping, nor intend so, when he told them, *he did indeed baptize them with Water*. From the impossibility of the act of Dipping; that is, that any particular single person, with the ordinary strength of Nature, of whatsoever stature or proportion *John* was, should be able to dip or plunge all sorts of persons of whatsoever age, sex, condition, stature, or corpulency, according to the true acceptance of Dipping, as set forth in Scripture, Whether *John* stood in the Water or out of the Water: If the Baptism be to be of the whole person, and not of a part, and but one, not of two kinds, one immediate, and the other mediate by the Clothes: and if the person baptized, or dipped, be loose from every thing else immediately before the act of dipping, and that the whole person be out of the Water, before any of the person be, or can be dipped in by the Dipper; and that the Baptized be wholly Passive, and no way Active in the least, in the reception of it; and that part of the person, or thing that is grasped by the Dipper, be not accounted to be dipped while so grasped by him; and that the person dipped be taken out of the Water by the Dipper, as ever it was dipped in by him; and all other Circumstances and Things that the Scripture makes discovery of, with respect to Dipping, a real regard be had to them; that so there may be, indeed, a real dipping, according to what the word of God does discover of the nature of the act. And so to take Dipping in a Scripture Sense, and then it will be found to be a thing impossible, or an act impossible for any one Individual to perform, to all sorts, sexes, ages, and degrees of persons whatsoever; and therefore, surely, *John* did not baptize by dipping, nor intend dipping by his saying, *he had baptized them with Water*; for it was impossible for him to do it by his ordinary, natural, personal strength; and he had no other, for *he did no Miracle*, *John* 10. 41, 42.

But some may object, and say, *That it is not expressly said, that he poured upon, or sprinkled with Water*. I answer, no more is it expressly said, *that he dipped*; but it is said, *he baptized with Water*; and he told them, *That our Lord Jesus, when he did appear, should baptize them with the holy Ghost*. And this kind of baptizing is expressly called, *pouring upon, shedding upon, falling upon, sitting upon, blowing upon, and sprinkling with* in Scripture, *Acts* 2. 3, 4, 5, 16, 17, 33. *Titus* 3. 5, 6. *Acts* 10. 44, 45. *Acts* 11. 15, 16, 17. *Heb.* 10. 22. *1 Pet.* 1. 2. and the External Baptism is to be a sign of the Internal by Scripture warrant, and according to the Faith of all that own External Worshipping of the True God; and if any can shew so much warrant for the proof, that *John* did intend dipping by his saying, *he did indeed baptize them with Water*; and prove, by the like Scripture Expressions, *That John did perform his External Baptizing with Water by Dipping*, I shall be so far from Reviling, or Contradicting that Person, or those Persons, be they who they will, that I shall endeavour cordially to thank them.

But a little further to end this particular: If it could be proved, that *John Baptist* did as certainly dip or plunge into water, As it hath been proved that *John* did Prophesie Christ should pour upon them the holy Ghost, and sprinkle them with it: and that Christ did so Baptize with the holy Ghost when he did come: I say, if this way could be with all clearness as fully proved; yet it must be granted in the result of it, Either That *John Baptist's* way of Baptizing, by Dipping was the best way; Or That Christ's way of pouring upon, or sprinkling with was the best way, Or else 't must be granted in the Third place That both was equally commanded and alike effectually sufficient, for their designed ends, and alike acceptably to God. If any say, *That John's* way of Dipping and plunging, (if it could be proved) was the onely right way; Then Christ who is Lord, Law-giver and Judg, must be condemned, and his way of communicating of the holy Ghost which is the gift of Gifts; and the all of life and Godliness in principle and practice, must not be in the right way, because Christ does not take the persons he Baptizeth with it, and Dip them or plunge them into the holy Ghost. And what then will they make of *John's*, If when he did know certainly and clearly and this by Immediate revelation from God, that Christ should Baptize, by pouring out his spirit upon his people and sprinkling them with it; And did so foretell it to the people, and intend this way of Baptizing when he spake it: And expressed it by the same word, as he did express his own baptizing with water by; what I say will they make of *John the Baptist*, If when he did know Christ's way and manner, and yet he would not follow it, When it is, and hath ever been the honour of all his Messengers

messengers and people to follow Christ their Lord and Master : And all be bid to follow the most Eminent and Immediate messengers as they follow Christ : 1 Cor. 11. 1. What will they make of *John baptist* for not taking Christs way when he knew it, and prophesied of it, and yet not follow it as they suppose, nor take Christs way; But take another way that was Impossible in it self; and shew no warrant why he did not take that way, nor any warrant for another way; But is and must be supposed to do it, quite contrary to Christs way when he did appear, and quite contrary to the Nature of the Ordinance which is to be and must be a sign, or else it must be nothing, and quite contrary to *Moses*, and Gods institutions by him; and never give one word to the people to tell them why he did so do? And what will any make of the way of their reception of the holy Ghost from Christ, whether it be in the saving graces or the common gifts thereof, All partake of it, in one and the same way, *Acts* 11. 15, 16, 17. *Acts* 15. 7, 8, 9. And if they do not partake of it in the right manner, will they own it for right any more than they do own the external Baptism to be right, if it be not partook of by Dipping, or plunging? And if they do not own it as right, how can they dare to make use of their gifts, or of their graces, or hope to be saved by their grace as uniting them to Christ, or evidencing them to be in Christ? And if they Do own either gifts or graces given to them and received this way as right, It must be from a change of their Judgment, about external Baptism, or by way of Compulsion that they can have it, or partake of it no other way. And if any be of that mind, how can they praise God for it, whether it be common gifts or special grace, or rejoyce in Christ from whom it comes. And if any say, *It is not from a change of their minds about external Baptism, that they do own this way of Christs Baptizing, and do not look upon it as null and void; I Answer, Then How can they justify and own the participation of the greater benefit, and that which is the all in a wrong way, and yet condemn that way in the partaking of the lesser, which is a little water as the external sign?* Is not this to make more ado about the Tything of *Mint, Annis and Cummin*, and to be regardless about the way of partaking of the weighty matters of the Gospel? And if the minds of any be not changed about the way and manner of external Baptism to be null and void if it be performed by sprinkling or pouring upon; Then all the harm I wish every such Soul is, That they will in the fear of God labour to have clear Scripture warrant for the staying and fixing of their minds in that frame, and be sure they follow Christ in it, lest at last they be found not followers of Christ, nor of his mind, *Phil.* 2. 6. And if It be not by pouring upon or sprinkling I hope never any will have the face to say *it is Christs way*, when it is not. If Any or all say, *That Christs way of Baptizing is and must certainly be the best way*, and especially when *John Baptists way* by Dipping is not commanded, nor can be proved : and then *John Baptists way* of Dipping, if it could be proved, must be condemned. And certainly *John*, whom Christ so commended, is not to be condemned for any thing that he did in his Administrations: It is certain that *John* Administred Baptism with water the right way, though it can not be proved to be by Dipping, In that the *Pharisees* and *Lawyers* were so condemned for not being baptized by him, *Luke* 7. 30. *Matth.* 21. 32. For he came in the way of righteousness, and he fulfilled his course; and therefore did not go out of the way, but was in the right way, and kept the way, *Acts* 13. 24, 25. and did his work faithfully both as to matter and manner. And if Christs way be the best way in any ones Judgment now can any Imagine that it was not best in *Johns* Judgment, that did prophesie of it, and was sent on purpose before his face to make his way straight, and plain, and not more crooked, and eclipsed then it was before? And if Christs way be the best way, why should *Johns* supposed way that cannot be proved by Scripture, be so contended for by any Soul, and such Rents, Divisions and Separations made in the visible Body of Christ about it? and why should any Soul living have the face to call that Christs way which they do, but suppose was *Johns*, and cannot by Scripture prove it to be *Johns way* or Christs way either? And if Christs way be best, why should they be condemned that follow it, and those that are baptized that way be taught to renounce it, to partake of none knows what? Or Thirdly It must be granted if *Johns way* could be proved to be by Dipping, as Christs hath been by pouring upon, That both were alike commanded and authorized by the will of God, and both were equally effectual and sufficient, and acceptable. And if but this much be granted, Then sprinkling must surely be lawful and commendable, and acceptable in all that perform it that way, and they be, and must be looked upon to be in, and to keep to, the way of the Lord, and the performance of the Ordinance that way must be valid, and not be accounted null and void, nor must there be any Room or place for rebaptizing, much less any room

for renouncing, of it and enveighing against it, as Antichristian, &c. when it is the way of Christ, and of as good warrant, and as effectual and acceptable, as Dipping, if that could be proved to be commanded, and also performed as Christs Baptizing with the holy Ghost is witnessed in Scripture to be performed by pouring upon, shedding upon or sprinkling with.

Secondly, I shall endeavour to discover by Scripture Arguments, That as John the Baptist did not, nor ought not to baptize by dipping, nor that he did intend dipping by that word; so that he did baptize by pouring upon, or sprinkling, and ought so to baptize with Water; and that he did intend pouring upon, or sprinkling with Water, when he said, I indeed have baptized you with Water, *Matth. 3. 11.*

Having laid down some Scripture Arguments, to satisfy poor Souls, That John did not baptize by dipping or plunging: Now let us see further, What might be produced to prove, That John the Baptist did baptize with Water, by pouring out or sprinkling Water upon them that he baptized: And I put in both these expressions, pouring upon, or sprinkling, because these are made synonymous terms by the Holy Ghost, and are used in Scripture, to signify and set forth one and the same thing. Compare *Isa. 52. 15. Ezek. 36. 25.* with *Isa. 44. 3. Joel 2. 28.* and *1 Pet. 1. 2. Heb. 10. 22.* with *Titus 3. 5, 6.* and *Acts 2. 3, 4, 5, 16, 17, 33.* and *Acts 11. 15, 16, 17.* And to prove, That John the Baptist did pour upon, or sprinkle with Water, those that he baptized with Water, I shall offer these ensuing Scripture Arguments. First of all from the great promise of God made long before to that People in particular, and to the whole Church in general; in *Ezek. 36. 25, 26.* I will sprinkle clean Water upon you: Observe, the matter is Water, and clean Water; compare this with *Heb. 10. 22.* it is called pure Water, ὕδατι καθάρῳ, the very word that is used for to set forth their Water of purifying, which must be understood of the simple Element set apart for that End, without the ashes of an Heifer. The words in *Ezek. 36. 25.* are וּרְקַצְתִּי עֲרִיסָה מִמֶּנִּי טְהוֹרִים; the word for clean is from טָהַר he purified, and is that whereby their cleansing both External and Internal is set forth, and used: See *Numb. 19. 19. Lev. 13. 34. Mal. 3. 3. Ezra 6. 20. Prov. 28. 9. Psalm 51. 12.* This Promise respects the cessation of the Blood of Bulls and Goats, and the Ashes of the Heifer; and yet it should be effectual for purifying by divine appointment and separation. If any will have this to be intended only of the Internal Baptism, the Baptism with the holy Ghost; then they must grant, that the Internal Baptism is to be performed by sprinkling; and doubtless John the Baptist did know this as well as any do or can now; and if he did, then he must intend sprinkling by the word ἵκαμεν, when he prophesied of Christs Baptizing them with the Holy Ghost, or else he must contradict the express promise of God. And for any to exclude the sign and means here to be contained and intended in the Promise; whence then will they have the Means if not from the Promise? and why should the manner of the application, or administration of the means, and External Sign, if it be not contained in the promise, be made a matter of such weight and moment, as to cause such Separation and Division among Christians? And why should that which is not contained in the promise be matter so highly set by? But if the External Sign and the Manner of the administration of it were not here intended, how will this promise respect the Gospel times, and the cessation of their blood of Bulls and Goats, and the ashes of an Heifer to be done only with Water, without any Composition? And how should they be able to pray for the fulfilling, of it which the Lord saith, he would be sought unto by them, that he should do it for them? Verse 37. as David did of old, *Psalm 51. 5, 7.* If John Baptists baptism was not what was contained in this Promise, how could it be the fulfilling of that which God had spoken by the Mouth of all his Holy Prophets since the World began? *Luke 1. 55, 70.* to the end. Then the Promise must not contain the making plain the way of the Lord, nor the means whereby all Flesh should see the Salvation of God, *Luke 3. 6.* and they that have Faith to believe these things, may for me: They must make the Promise to be fulfilled by means or without means; if by means it must be the same way administered to be the Sign representing the thing to be obtained. If without means, then that renders means needless, and then there is no need of external Baptism, contrary to *Luke 7. 30. John 3. 3, 5. Heb. 10. 22.* The Body is to be washed to draw near to God. Secondly Another Argument may be taken from the great Prophecy that respected Gospel times, concerning the way of Christs Communications of the Benefits of his Death and Sufferings, in *Isa. 52. 15.* וְהַרְבֵּה יִסְפָּקוּ כִּי יִסְפָּקוּ So shall he sprinkle many Nations. Doubtless this Prophecy, or Promise by way of Prophecy respects the Gospel-times,

times, because it mentioneth many Nations; for till Christ's coming, and till his Death, that Nation only was the only visible Church of God. If any will limit this to the Internal Sprinkling with the Spirit, or Holy Ghost: They must grant, that Christs Baptism is by way of sprinkling; and that is enough to warrant the Sign and External Baptism to be so administered. If any will exclude Baptism to be included in the Text, they must make it no means of the setting forth of the Death of Christ, and his Sufferings, or else no means of the conveyance of the benefits of it.

2. If They Limit it to the Inward Baptism, They must make Nations, and many nations the subjects of the Inward Baptism which will discover all such of a more larger heart than they have been, if they so do. To allow many nations the Internal Baptism, but allow few the external Baptism: But for the Interpretation of this text Christs own words in Matth. 23. 19, 20. is enough. But here is certain warrant that John ought to Baptize by sprinkling water upon them, How else should this Prophecie be fulfilled with respect to the means setting forth the death of Christ, and his way of communicating the benefits thereof. The Apostle doth argue the necessity of the Scripture prophecie being fulfilled that respected Judas, Acts. 1. and was there not as great a necessity of the fulfilling of this that respected all Nations, and Christs Administrations?

3. It may be further argued and proved by John the Baptists Intending and Christs pouring upon, and sprinkling with, by this word Baptize. It is proved from express Scripture that he did intend sprinkling, or pouring upon by that word, when he prophesied of Christ Baptizing with the holy Ghost, and until any either learned or unlearned, can prove by Scripture, that he intended Dipping by the same words, when he spake of his Baptizing with water, the acceptation of the word according to the sign, and the thing signified, must be of one and the same signification to all that will not gainsay express Scripture.

4. It may be proved also, that John did Baptize by sprinkling or pouring water upon them; In that the vulgar, even the multitude did understand his meaning and intention, when he expressed Christs Baptizing with the holy Ghost, and intended sprinkling by the same word, at the same time, that he expressed his Baptizing with water by: And this without the least explanation of, or discovery of any different signification or acceptation. I Indeed Baptize you with water: but he shall Baptize you with the holy Ghost, and with fire, Here is not the least Intimation of the least difference in the signification of the word βαπτίζω and he intended pouring upon, and sprinkling with respect to Christs way of Baptizing, and this the vulgar understood it and did bear witness afterwards that he spake truth of Christ in this as well as in all other things, John 10. 40, 41, 42. Now they could never have born witness to the truth of what he spake of Christ, had they not understood what was spoken; and they understood it though in a state of Ignorance and unbelief, for they believed afterwards, John 10. 41, 42. Now it was altogether Impossible that the people should have understood what John did intend by the word Baptize, when spoken of Christ Baptizing with the holy Ghost, without the least explanation or unfolding if in case he should have Baptized any other way, or the word have signified any other way of Baptizing them, what it signified with respect to Christs in Johns intentions. If any object and say the word have a two fold acceptation, I Answer, That it hath such a contrary acceptation in any one text in the New Testament, Let them that say it, Prove it by Scripture: Or else let them account what they say herein, without warrant from Scripture and what they believe herein, to be but an opinion, Dogma, but not fides, a divine faith having no divine warrant, till they can shew their warrant, that thus it is written, and therefore thus they believe; and if they could shew, that the word has another acceptation in the new Testament, will that prove, that it hath a twofold acceptation, the one contrary to the other, when it is taken to express the sign, and the thing signified? If it can, it will be well for them that be of this mind to clear these things to the world. And Thirdly If it should have such a two fold acceptation, as some would have it, as to signifie Dipping or plunging, and pouring upon, or sprinkling, with respect to this text, Matth. 3. 11. and as to Johns Baptism and Christs, then it must overturn the truth of the promise made to the fathers. Rom. 15. 8. For then children and all Infirm persons must be excluded baptism, and it must contradict the end of Johns coming in excluding part and the greatest part of the subjects of his Ministry; Mala. 4. 5. Luke 1. 17. and make Johns preaching of it to all the people of Israel to be without warrant, because all could not partake of it, Acts 13. 24. and it must make all the Institutions of God by Moses, to be all Impertinent, and insignificant, and insufficient, and have Destroyed the constitution of the church of the Jews, and made them

them no members that were members and it must make *Johns* exhortation, backed with the greatest promises, and dreadfulest threatnings, to be limited only to the strong, and firm and bold of the Adult, and all the rest must be no trees of the field and neither chaff, nor wheat, and to go neither to heaven nor hell, and *Christs* fan not to extend to them, nor they to be any sinners if they did never come to him, contrary to *Acts* 3. 23.

5. It may be proved that *John* did Baptize with water, by pouring upon, or sprinkling; In that that was the Manner in which the Lord did Baptize, by the cloud, under the Ministry of *Moses*, in the red sea, 1 Cor. 10. 2, All our fathers were Baptized unto *Moses* in the cloud, and in the sea. Or by the cloud in the sea, as the words should be translated according to the Greek text. If what was done by the cloud was, or is by pouring upon or sprinkling with, then this Baptizing was by sprinkling. 2. If the Baptized were upon dry ground, when they were Baptized, then their Baptizing was by sprinkling. But that they were, *Heb.* 11. 29. 3. If it was a baptizing of the whole host together, then it was by sprinkling; But that it was of all our fathers. 4. If it was done in a short space of time, then it was done by sprinkling, but that it was in one night. 5. If their Baptizing was while they were in Motion and passed through the Sea it was by sprinkling; but that it was, *Heb.* 11. 29. 6. If the Red Sea was restrained in its motion, then it was by sprinkling; But that it was; for it was corgealed, and stood up like a wall. 7. If it was by one Baptizer, it was by sprinkling, for it was to *Moses*, or under the conduct of *Moses*, 1 Cor. 10. 2. If any object, that this was an extraordinary Baptizing, I Answer, I do not deny it; But doth that make the manner of it unlawful; Or the word expressing of it to have another signification? If that of the extraordinariness of it will render it not useful in this case, Why does the holy Ghost here make use of it, to stir up the *Corinthians* to taking heed that they do not perish under the Means of grace by their unworthy walking, and unfruitfulness? Was not *Johns* Baptism, and the Baptism of the Apostles recorded in the New Testament, extraordinary in this respect, that they were extraordinary Immediate officers as well as *Moses*. And had *Christ* Corporeally present with them, and owning of it? *John* 3. 22, 23, 24. If the Extraordinariness of the things in the New Testament, must make them be laid aside, what of that, which is recorded there, must be left? Was not *Philips* mission to the Eunuch, and what he did and the effect of it, all extraordinary? *Acts* 8. 22, to 39. Besides, the question in hand is not whether it was ordinary or extraordinary for kind; But the Manner how it was done: This being Gods way; And *John* being sent from God Immediately to Baptize with water, and giving no command for any other way of the performance of the same ordinance; It is sufficient ground of faith, and Scripture proof, that *John* performed the same ordinance, expressed by the same word βαπτίζω, in the same way and manner in the Application of water to them by pouring it upon them, or sprinkling them with it, and not by Dipping or plunging them in it, The same power that sprinkled them in 1 Cor. 10. 2. could have dipped them: But God chose sprinkling, *John* could not dip those that he could sprinkle. And in this the condescension of God Almighty does appear to us. 6. It may be proved from the nature of the ordinance, which is an outward and visible sign, 1 Peter. 3. 21. That Baptism that is saving is, by which I humbly conceive we be to understand that Baptism that is of Gods appointing, and not mans. And that which Gods blessing doth accompany to all whom he pleases: Of which kind *Johns* baptism certainly was, In that it was from heaven, *Matth.* 21. 25. and in that they were such sinners that rejected it, *Luke* 7. 30. *Matth.* 21. 32. The words of the Pharisees, and also of *John* Baptist in his answer to them, seem to carry this in the end and design of them, to shew, that Baptism external was a sign, *John.* 1. 24, to 33. And if any will deny it to be a sign of the Internal Baptism, They may call it their own, and do it or perform it which way they please, and make the most of the success. A sign was proper to *Johns* Ministry being A prophet *Hosea* 12. 10.

7. It may be Argued, That it was done by sprinkling, In that it was Impossible for any one single person, or any with him to do it by Dipping or applying the person to the water, and make but one Baptism of the person. 8. It may be Argued from the adjuncts of this performance, the multitude of spectators of all sorts, and the circumstances of time and place. The time being short for *Johns* performance of it, and the place in the wilderness, or near it. And the time it was Impossible it should be performed in, They that were Baptized were so many, and the place at such a distance from places of succour. And a generation of vipers spectators, And for *John* to take up all sorts of persons and Dip them into the water, and take them out again himself. And this of all sexes and ages, whether in their usual wearing apparel or without it, for the ground for devesting

devising we have none: Before the Generation of vipers as spectators could not be: But to pour water upon, or to sprinkle them with water, this will consist with all adjuncts, and circumstances of the performance. Besides no other performance of Baptism than this of sprinkling would consist with John's gravity and seriousness, being filled with the holy Ghost, nor with his gravity of carriage and conversation, that he came in, not eating and drinking, and affable converse, as Christ did. In that John's Baptism was a preparing them for Christ, and making straight and plain the way of the Lord, Matth. 3. 3. Mark. 1. 3. Luke 3. 3. Εὐδὺς, to direct, from εὐθύς, rendered by *complanò, dirigo*, John 1. 23. It is as the Learned observe, *complanò, rectum enim est quod bene positum est*, Luke 3. 4. Every Valley shall be filled, and every Mountain and hill shall be brought low; this makes Hills and Valleys to become Plains. And the crooked shall be made straight; this respects the straightness of the way: and the rough ways shall be made smooth; and this is from Isa. 40. 3, 4. הַדָּם a plain prepared way, as persons do make by casting up Earth and Stones to make a High-way, from הָרָם to lift up, Isa. 57. 41. So that John's Administration was in such a manner as did most clearly set forth the way of Christ's Communications clearly, that all flesh might see the Salvation of God: and to perform his Baptism by sprinkling, was according to what was promised and prophesied of, Isa. 52. 15. Ezek. 36. 25. Isa. 44. 3. Joel 2. 28. Zeck. 12. 12. and should John have performed by Dipping, he must have eclipsed the way of Christ, and not made clearer discoveries thereof. If any can make that appear, that dipping a person into Water, is the way to make the way of pouring upon, or sprinkling with, plainest; they that can so apprehend, I suppose, will have little warrant of Scripture to prove it. The Prophets way was to make the Visions plain; and the Apostles way was to use great plainness of Speech, 2 Cor. 3. 12. and to deliver words easie to be understood, though the matter was weighty. 10. It may be argued and proved by the Subjects of the Administration, *all the Trees of that Field, and all that Generation*, Matth. 3. 9. Matth. 11. 16. all the people of Israel, Acts 13. 24. or else it would not have been the sin of every Soul that did not hearken, Acts 3. 23. Luke 7. 30. Fathers and Children, Luke 1. 17. the Circumcision, Rom. 15. 8. Now I do know none that do hold these capable of dipping, but they were the subjects of Baptism, as to the tender of it, and their sin, if they did not come, being Children of the Promise, Acts 2. 38, 39. therefore it was, and must be performed by sprinkling, or pouring upon. 11. From the silence of the Enemies, the Scribes and Pharisees, and from their giving of it the title of Baptizing, John 1. 24, 25. Should John have performed this Baptism by dipping, how would they have railed against it, as one that did do contrary to Moses, and all the Jews also? See Acts 21. 19, 20, 21, 22, 23. They were ready to quarrel against every thing, yet they never speak one word against his Baptism, though upon other accounts they said he had a Devil; yet they call this *his performance and administration, Baptizing*, John 1. 25. which shews it was performed the same way that they performed their Baptizings in, and that was by sprinkling; and this by the express command of God, and they had sinned against the very letter of the Law if they had not, Numb. 15. Luke 11. 38, 39. Mark 7. 4, 8. Paul argued his inoffensiveness to them, and the groundlessness of their hatred against him in that he did say none other things than Moses in the Law did say should come, and the Prophets too, Acts 26. 22. They would have had ground for their accusation if John should have turned sprinkling into dipping, when the Prophets had foretold the contrary; and Moses did contrary. 12. In that pouring upon, or sprinkling of the person with Water in Scripture, and application of Water to the person, is expressed by the same word βαπτίζω, that John expressed his Baptism with 1 Cor. 10. 2. the application of Water to the persons of all the Visible Church of God; and this is intimated to be the same with the Corinthians Baptism, and all expressed by the same word; so Mark 7. 4, 8. Luke 11. 38. John 3. 3, 5. And Peter expressed pouring upon, or falling upon by the same word, Acts 11. 15, 16, 17. and Paul, in Acts 19. 3, 4. and so also our Lord Jesus, Acts 1. 5. 13. In that the Holy Ghost useth another word to express dipping by in the New Testament, John 13. 26. Rev. 19. 13. Luke 16. 24. Mark 14. 20. that is set forth by βάπτω not βαπτίζω. 14. In that our Lord Jesus doth set forth John's Baptism to be from Heaven, Matth. 21. 25, 26. and if from Heaven, then it must be a sign, type, and figure, 1 Pet. 3. 21. and then not contradictory to what was foretold by the Prophets, and then, not of John's own devising; and then

then if there is nothing said of a new way of Administration by dipping, then there is none to be believed; nor was there any new way of Administration, because there is nothing said of it, *Heb. 7. 14.* If from Heaven, then it was not in a way of Confusion with the rest of Divine appointments, nor contrary to the manner of Christ's administration of the thing signified. *15.* It may be further argued from the Holy Ghost's making use of the Noun from this Verb βαπτίζω, to set forth all the Ceremonial Purifications by, which were all performed by sprinkling, *Heb. 9. 10.* ὁ βαπτισμὸς τοῦ ὕδατος, the Noun that John's Baptism is expressed by; which clearly shews, that the holy Ghost does intend sprinkling by it; in that their sprinklings are styled, *divers Baptisms*, as the word should be rendered, *John 2. 23, 24, 25.* *16.* It may be further argued and proved, That John's Baptism, and the Apostles Baptism with Water was performed by sprinkling or pouring upon. In that it is set forth by all the various Titles, and expressions that their Purifications by sprinkling were styled and set forth by in Scripture, and the thing signified by it also. As *Euseb.* To purify, and purification, and purifying, *John 3. 25, 26.* *John 2. 5, 6.* *Acts 15. 9.* *James 4. 8.* *Heb. 9. 13, 14.* *Titus 2. 14.* *2. To purge,* *Psaln 51. 5, 7.* *Heb. 9. 14, 22.* *2 Tim. 2. 21.* *Matth. 3. 12.* *Luke 3. 17.* *Heb. 1. 3.* *John 15. 2.* *Ezek. 43. 26.* *3. To wash,* *Psaln 51. 7.* *Rev. 1. 5, 6.* *1 Cor. 6. 10, 11.* *Heb. 10. 22.* *Ezek. 16. 9.* *Eph. 5. 25, 26.* *Titus 3. 5, 6.* *Acts 22. 16.* *4. To cleanse,* *Ezek. 36. 25, 26, 27.* *1 John 1. 7, 9.* *Eph. 5. 26.* *James 4. 8.* *5. To make clean,* *Mark 7. 4, 5, 6, 7, 8.* *Matth. 15. 2, 19, 20.* *Luke 11. 38, 39, 40.* *Matth. 23. 25, 26.* *6. To sprinkle,* *Isa. 52. 15.* *Ezek. 36. 25.* *Heb. 10. 22.* *1 Pet. 1. 2.* *Psaln 51. 7.* what was done with Hyllap was by sprinkling, *Heb. 9. 13, 14, 19, 20,* to 23. *Joel 2. 28.* where there is the same word *פָּרַשׁ* as is used in *Ezek. 36. 25.* though it be rendered *Pouring out*, *Lev. 21. 10.* *7. To Sanctifie,* *Eph. 5. 25, 26.* *1 Cor. 6. 10, 11, 12.* *2 Thel. 2. 13.* *1 Pet. 1. 2.* *Rom. 15. 16.* *8. To pour upon, or to pour out,* *Acts 10. 44.* *Isa. 44. 3.* *Acts 2. 16, 17, 33.* *Zech. 12. 10.* *Joel 2. 28, 29.* *9. Sometimes shedding upon, which is the same with pouring upon,* *Acts 2. 16, 17, 33.* *Titus 3. 5, 6.* *10. Sometimes to fall upon,* *Acts 10. 44.* *Acts 11. 15.* *Acts 2. 3, 4, 5.* *It sat upon each of them.* *11* It is expressed and set forth by *Receiving* as well as *Pouring upon* or *Sprinkling*, *Acts 10. 47.* *Which have received the holy Ghost as well as we.* The same Title is given to it, *Acts 19. 25.* and *Acts 8. 15, 17.* *And by the laying on of hands upon them as means,* and not putting them in the hands; so also the Children received the blessing, *Mark 10. 13, 14.* and that which is called *Baptizing* is called the *holy Ghost*, being given to them, *Acts 11. 15, 16, 17.* *Acts 15. 7, 8.* and being granted to them, *Acts 11. 18.* and it is called, *a being filled with the holy Ghost*, and not our filling the Holy Ghost, *Acts 2. 4.* *Acts 9. 18.* *The receiving the remission of sins, and the gift of the holy Ghost*, *Acts 2. 38.* and the giving repentance and remission of sins, and a washing away of sins, *Acts 22. 16.* *Acts 11. 17, 18.* and it is expressed by Christ's breathing upon them, and said, *Receive ye the holy Ghost*: Compare that Text, *John 20. 22.* with *John 3. 3, 5, 8.* *The wind bloweth where it listeth, and the first breathing of life into our Nostrils*, *Gen. 2. 7.* and with the way of the typical Resurrection of the whole Church of God, *Ezek. 37. 3, 4, 5, 6.* *The Spirit of Life entred into them, and flesh and skin came upon them*, *Eph. 2. 1.* *You hath he quickened*, *Rev. 11. 11.* *The Spirit of Life* entred into them: and though it be thus clear, that it is applied to us, and not we to that, the same thing is rendered by *ἀπαλῶ*, *Titus 3. 5, 6.* So *Rev. 1. 5, 6.* *ἀποκατεσταλέναι ἡμᾶς* *1 Cor. 6. 11.* *But ye are washed*, *ἀπαλῶν ἡμᾶς*, where the same thing is intended, as when it is called *Baptizing*, *Purifying*, or *Sprinkling* *Acts 11. 15, 16, 17, 18.* *Acts 15. 8, 9.* *Heb. 10. 22.* *1 Pet. 1. 2.* *Ezek. 36. 25.* So *John 17. 17.* *Eph. 5. 26.* *Sanctifie them through thy truth*: While *Peter spake the holy Ghost fell on them*; and this is called *Baptizing*, *Acts 11. 15, 16, 17.* That he might sanctifie and cleanse it with the washing of Water by the Word, *ἀγιασθῆναι καὶ ὑδατὸς ὡς τῷ λόγῳ* *1 Tim. 3. 5, 6.* and the same thing is called, *being saved*, *1 Pet. 3. 21.* *Titus 3. 4, 5, 6.* *2 Tim. 1. 9.* and also, *a being in Christ*, and *being a new Creature*, and *being born again*, *John 3. 3, 5, 8.* *2 Cor. 5. 17.* and it is called, *a putting the fear in the heart*, and *writing the Law in the Inward Parts*, *Jer. 31. 40.* *Heb. 8.* and *putting the Spirit within him*, or *the Spirits being put in them*, *Isa. 59. ult.* To sprinkle, or put upon, or pour upon, signifie one and the same, *Lev. 21. 10.* and putting Dust upon the Head, and sprinkling Dust upon the Head, are all one; and heaping the Dust of the Earth upon the Head of the Poor; it signifieth a being buried, or in all one condition with the dead, *Job. 2. 12.* *Job. 42. 6.* *Amos 2. 7.* *Ezek. 27. 30.* *Revel. 12. 19.*

Besides many are against Infant Baptism, because they say they must not put a seal to a blank. But by this they must grant that the way of Baptizing is by applying water to the person, and not by putting the person into water; For who did ever put the subject to be sealed to the seal? But the seal is always put to the subject to be sealed. *John. 3. 33.* He hath set to his seal that God is true. This proveth that the seal is to be set to the subject sealed and it is to be performed by dipping the person into water, then the person must be the seal, and the water the blank, If it be but little, on the subject sealed, and the person the seal, or else there must be neither seal, nor sealed, nor an officer sealing, nor the Act of sealing, in it, If Baptism with water be to be performed by dipping.

A serious enquiry into, and a certain producing of, clear Scripture proof, of the right signification and constant acceptation of the word *Βαπτίζω* in the New Testament only: And not how it is taken or used by humane authors in Lexicons or Dictionaries, and the acceptation of it in them.

The clear discovery and understanding, how this word *Βαπτίζω*, which signifieth to Baptize, is used in the New Testament by our Lord Jesus Christ, and John Baptist, and all the Disciples of Christ in the Primitive times, and the constant acceptation it had with them, and the signification it carried in it, to all succeeding generations, as expressed by them, and left upon record in holy writ. I humbly conceive may have a great tendency to, and conduce much to the settlement of the consciences of those that truly fear God, and that are willing to be ruled by Gods word; That they may not be left under any hesitation, and doubt of mind when they are beset with the forest onsets of the cunningest adversaries. As to their right to, and regular admission into the visible church, and participation of the outward sign, and their right seeking and begging for the Inward benefit thereof, for them and theirs, like David of Old, *Psalms. 51. 6, 7.* And also may conduce much to the promoting and settling of true peace among true Christians that really subject to the word of God, And to the rendering of all them that design faction and opinion upon any hand, the more inexcusable, and the less prevalent, in their designs to snare souls, if they will not be reclaimed, nor silenced. Therefore I shall by Gods assistance endeavour to search into the word of God, and produce proof how this word was taken to signifie by John the Baptist who was Christs Immediate fore-runner? 2. How our Lord Jesus Christ did take it to signifie and what he did intend by his use of it? 3. How the Apostle Peter did understand it, and what he did intend by it, in his use of it in Scripture? 4. How *Matth. Mark, Luke and John*, that were the four Evangelists and Pen-men of the Gospels, did understand it, and what they did intend by it? 8. How the Apostle James did understand it? 9. How The Apostle Paul did understand it, who was the great Apostle of the Gentiles, and what he did intend by it? 10. How all the believing Jews did understand it? 11. How all the believing Gentiles did understand it? 12. How all the scribes and Pharisees, and all the unbelieving Jews, and Gospel despisers did understand it, and what they did intend by it in their use of it? Whensoever it is used in the New Testament it is used to set forth either the Internal or External Baptism; or else the Religious ceremonial washings of the Jews; and they taken as appointed of God signified as much as our external Baptism. For every one that was unclean, or defiled, was not to come into the Sanctuary or Tabernacle nor to touch the holy things nor, was he to have any remission without purifying, *Numbers 19. Heb. 9. 19, 20, 21, 22.* The like to which our saviour declared against the despising of Baptism when it might be had, and the necessity of the acceptation and use of it, *Luke. 7. 29, 30. John 3. 3, 5, 8.*

Certain truths of Scripture, that are to be regarded as rules. In the Enquiry into the true signification, and constant acceptation of the Greek word *Βαπτίζω* by keeping to which, the General, and also special scope, and agreement of the contexts, and Analogy of Scripture may not be departed from; In the enquiry about this word,

First, such a signification of this word cannot or ought not to be taken, or received in the New Testament; as will not consist with the external ordinance, to be an Outward and visible sign of the Inward and spiritual grace thereby signified, represented, and typified out, to all that by faith receive it, or by unbelief reject it. If the ordinance as to the manner of its Administration is not a sign, the nature of it is destroyed, *1 Peter 3. 21. ἀντίτυπον. 2.* No such signification can or ought to be taken of this word in the New Testament As would force John the Baptist to mean two contrary things by the same word, at the same time, to the same people, 2.

about the two parts that constitute one and the same ordinance, and when one was to be the sign and representation of the other and he intend and design to set forth by his expressing himself by the same word, the external part, to be a sign of the Internal grace; He being a prophet and speaking by the spirit of Prophecy, *Matth. 3. 11. Acts. 1. 5. 1 Peter. 3. 21. 3.* No such signification can be taken of this word in the *New Testament*, as will not agree with the accomplishment of the Scripture Prophecies concerning Gospel times, *Isa. 52. 15. Psa. 44. 3. Joel 2. 28. Acts 2. 2, 3, 4, 5, 16, 17. Acts 10. 44. Acts 11. 15, 16. 4.* No such acceptation or signification can be had from the *New Testament* of this word: that will not agree with the accomplishment of the great Gospel promise to be accomplished especially in Gospel times, *Ezek. 36. 25.* Which is to sprinkle clean water upon his people, and to cleanse them from all their filthiness, *1 John 1. 7. 5.* No such signification can be taken of it according to Scripture, and the mind of God in the *New Testament* as will not agree with the Glorious title given to the blood of Christ, that sets forth the Manner of the application of it, by the holy spirit to poor sinners, *Heb. 12. 24.* It is called the blood of sprinkling. 6. No such signification can be taken of this word in the *New Testament*, as will not agree with the express words of Scripture, setting forth the same work of grace upon the souls of poor sinners, that is sometimes called baptizing with the holy Ghost, *Acts. 1. 5. Matth. 3. 11. Acts 11. 15, 16, 18.* At other times calling it sprinkling with the blood of Jesus Christ, *1 Peter. 1. 2.* and having our hearts sprinkled from an evil conscience, *Heb. 10. 22.* Which he shed on us abundantly, *Titus. 3. 5, 6. Acts 2. 15, 16, 33. 7.* No such signification can be had from Scripture of this word, as would render that part of the Ministerial work and office, an act Impossible for any one constituted officer, of a competent measure of the strength of an ordinary man, and of that stature, and proportion; to perform to all sorts, sexes, ages and conditions of men, person by person, or one after another. 8. No such signification of this word can be had from the *New Testament*, as will not agree with the speediness, pertinency and suitableness of the questions and answers, made, and returned, by this word in Scripture, concerning the various things about which it is used, to set forth and signify the things they discoursed of. Or no such interpretation as would render John Baptist, and our Saviour, and all his Disciples more Imperfect in their understandings than many pretend to be Now. 9. No such signification or acceptation can be had from the *New Testament* by any whatsoever, as would force the holy Ghost to intend that by this word, in the *New Testament*, when it is used to express, and set forth external Baptism with water; That it should have that signification, that the holy Ghost does always express another word in the *New Testament* by, *John 13. 26.* Dipping is always expressed by the spirit of God by another word in the *New Testament*, but never by βαπτίζω. But the same thing that is sometimes rendered by βαπτίζω is at other times rendered by ἐξίω, or ἐξίσω, which do properly signify sprinkling *1 Peter. 1. 2. Heb. 10. 22. Heb. 12. 24. Acts 1. 5. Acts 11. 15, 16, 18.* Dipping is expressed by βάπτω, *John. 13. 26. Luke 16. 24. Revel. 19. 13. 10.* No such signification or acceptation can be had from the *New Testament* of this word, as will not agree with the synonymous terms and words whereby the holy spirit of God does set forth and express the same thing; that at other times he calls Baptizing, as purifying, *Acts 15. 9.* cleansing, *1 John 1. 7.* purging, *Heb. 9. 13, 14.* Pouring upon or shedding upon, *Titus. 3. 5, 6. &c. 11.* No such acceptation of this word can be had from the *New Testament* as will admit of divers ways and Manners of the publick performance of this great ordinance of Baptism that is such an express instituted Gospel duty, *Matth 28. 19. John. 1. 25, to 34.* and as would make the same word to have two contrary significations about the way of the administration of one and the same external sign of Baptism with water, *1 Cor. 10. 2.* compared with *Matth. 3. 11. Eph. 4. 5, 12.* No such acceptation or signification of this word can be had from the *New Testament* as will admit of Boasting to any flesh. *1 Cor. 1. 29.* For that is wholly excluded from all flesh, both of Jew and Gentile, by the Gospel, *Rom. 4. Rom. 3. 27. 13.* Not such a signification of this word can be had from the *New Testament* as would render the Institutions of God by Moses then in force Insignificant and Insufficient For they are all expressed by a noun whereby Johns baptism and Christs baptism are expressed by, *Heb. 9. 10, διαφύεσ βαπτισμῶς* compared with *Matth. 3. 7. Matth. 20. 22. 14.* No such acceptation as makes God to prefer sacrifice before mercy. 15. Not such an acceptation as would make Johns way of Baptizing with water to be clean contrary to Christs way of Baptizing with the holy Ghost, and with fire, *Matth. 3. 11. Acts 1. 5. Acts 2. 3, 4, 5, 16, 17. 33. Acts 11. 15, 16, 17, 18. 16.* Not such an acceptation or signification as must force John to do what

what he did in his administration of Baptism, or, at least, be supposed to have done it with a miraculous strength, when the Holy Ghost does witness expressly, that *John* did no miracle, *John* 10. 41, 42. 17. No such signification or acceptation can be had from the *New Testament* of this word, that will render *John Baptist's* meaning, and authentication by this word, with respect to Christ's baptizing of them with the *holy Ghost* unintelligible to the vulgar, or generally, even in the state of their Ignorance and Unbelief, without the least Explanation of it to them, as differing from his manner of baptizing them with *Water*: Compare *Matth.* 3. 11. with *John* 10. 41, 42. where the Holy Ghost does testify, that the People do bear *John's* witness, that all that *John* spake of Christ was true; and this was a ground of Faith to them: Now they could never have born witness to what *John* had said of Christ, if they had not understood his meaning by his words, *Matth.* 3. 11. 18. No such acceptation of this word can be had from the *New Testament*, as would render the way of *John's* administration of this Solemn Ordinance a publick scorn, as not being comely, and of good Report, nor shunning all appearance of evil. 19. No such signification of the word can be had from the *New Testament* of this word, that shall overturn this Ordinance, not only from being a Sign but a Seal also; and make the manner of the performance of it, to be clean contrary to the way of Sealing mentioned in the word of God, which is by applying or putting the Seal to the Subject sealed, or to be sealed and not by putting the Subject to be sealed to the Seal, *John* 3. 32, 33. *Hath set to his Seal, that God is true.* If this Ordinance were to be performed by dipping, the Subject to be sealed must be put to the Seal, or in the Seal; or else they must make the person to be baptized to be the Seal, and the Water that he is dipt into must be the Subject sealed. 20. No signification or acceptation of this word can be had from the *New Testament*, but what will render the Subject baptized, wholly passive, from first to last, in the administration, or acceptation, or reception of the External Sign, and as passive as in the reception of the Inward Grace signified by it: It is always rendered in the *Passive Voice*, with respect to the Subject receiving of it. 21. No such acceptation or signification can be had from the *New Testament* of this word, as should discharge any Soul in *Israel* from being under the authority of Christ, and from being guilty of grievous sin in its refusal, rejection, or neglecting of being baptized by *John*, when he was sent to them, *Luke* 7. 30. *Acts* 3. 23. or any Soul where the Gospels comes, *Mark* 16. 15, 16. *Matth.* 28. 19. If it were taken to signifie dipping in the *New Testament*, then all they must be discharged from Christ's Authority, or being under any guilt, whose condition natural did not admit of being dipt in *Jordan*, whether Infant or Adult: and if they were incapable of being baptized, they must be discharged from being bound to hearken, *Acts* 13. 24. 22. No such acceptation can be had from the *New Testament* of this word, as would make Christ to indulge the *Pharisees* in their alteration of the express Institutions of God by *Moses* from sprinkling to dipping, and yet Christ justifies them all the while, and calls them *Purifying*, *Luke* 11. 38, 39, 40. *Mark* 7. 1, 2, 4, 8. or that would make *John* or Christ to imitate the *Pharisees*, or the *Pharisees* to imitate Christ; for these were as contrary as light to darkness, and darkness to light. 23. No such acceptation can be had of it, as would make the Holy Spirit of Truth to contradict himself, who is always one and the same, *Yea and Amen*. Compare *Matth.* 3. 11. with *1 Cor.* 10. 2. *1 Pet.* 1. 2. *Heb.* 10. 22. *Titus* 3. 5, 6. 24. No such acceptation ought to be taken from the *New Testament*, as would overturn the Constitution of the Church of the *Jews*, and exclude them from being Members that were then Children of the Kingdom by God's immediate command, *Gen.* 17. *Deut.* 29. 10, 11, 12. and had then God for their God, and were so owned by God, in that *John* and the Disciples and Christ himself sent to them first of all. 25. No such signification can, or ought to be had from the *New Testament* of this word, as would deprive any of their Privileges, as Children of *Abraham*, and make them all one with the *Samaritans*, *Matth.* 3. 9. 26. No other acceptation can, or ought to be had from the *New Testament* of this word, than what will agree with the Subjects of *John's* Preaching the Doctrine of the Baptism of Repentance to, which was, to all the People of *Israel*, *Acts* 13. 24. 27. No other acceptation of this word can be had from the *New Testament*, than what will agree with the Subjects of *John's* Exhortation to them that he then baptized, which was, *Every Tree that was to bring forth good Fruit, and every Tree, that should bring forth evil Fruit; all that were Chaff or Wheat in that Floor and all that should be gathered into the Garner as Wheat; or blown away, and burnt up, as Chaff, with unquenchable Fire,* *Matth.* 3. 12. 28. No other signification can be had of this word from *John* the Baptist's acceptation of it;

in them who would agree with the Subjects or Objects of Christ's Fan, or the objects of his publick Ministry, which was the Circumcision; and they were Infants of eight days old, as well as any others, *Rom. 15. 8. Matth. 23. 12.* 20. No other signification can be had from it, than what will agree with the express declared subjects of *John's* Ministry, which were Parents and Children, *Mal. 4. 6. Luke 1. 17.* 30. No other signification can be had of it from Scripture than what will agree with the truth of God, in his Covenant made with *Abraham* and his Seed, *Rom. 15. 8.* by which it did belong to them, to have all the external means, by which the good of the Promise and Covenant was held forth and conveyed, *Gen. 17. Rom. 9. 4, 5. Gen. 18. 18, 19.* 31. No other signification or acceptance can be had from the *New Testament*, but what will agree with every Soul in *Israel*, having God for their God, by vertue of his taking them into Covenant, *Deut. 29. 10, 11, 12, 13 to 16, 17.* 32. No other signification or acceptance can be had of this word then what will consist with the renders of grace made by the Apostles to that people, *Acts 2. 38, 39.* For if the promise had not belonged to them, and also if it had not been the duty of all of them to be baptized, how could that great Apostle *Peter* at that time be a true, and faithful Witness from God to them, 33. No other signification of this word can be had from the *New Testament* than what Will consist with the dreadful condemnations and threatenings of the *New Testament* against all and every Soul that did slight, neglect or reject Baptism. See *Luke 7. 30. Acts 3. 23. John. 3. 3, 5.* Christ's express words to *Nicodemus* the Pharisee that was one of that conclave that rejected Baptism. *Matth. 21. 32. Acts 2. 40, 41.* They are condemned as an untoward Generation.

First Let us Enquire How *John* the Baptist did understand this word βαπτίζω, And what he did intend by it in his use of it, in Expressing his own Baptism with water, and Christ's Baptism with the holy Ghost by it? That *John* the Baptist did understand and intend, pouring upon or sprinkling with in *Matth. 3. 11.* when he spake of Christ's Baptism, and told the people that Christ should baptize them with the holy Ghost, and with fire, have been proved, and may be again easily evidenced by *John's* being a prophet, and speaking as a prophet; and from his seeing the way and manner in which Christ was to do it, when he spake of it, *John. 12. 41.* And by the evidence the people did Lear of *John* with respect to the truth of his Testimony, that he, did bear of Christ, in all things that he spake of Christ, and the ground of faith that this was to the people to believe in Christ, *John 10. 40, 41, 42.* And also from *John's* own words in *Matth. 3. 11.* and with fire, which respects the very time of the holy Ghosts falling upon them, in *Acts 2. 3, 4, 5. Acts 11. 15, 16, 17.* And also his being acted by the same spirit of the Prophets, but a greater measure, than they had of the same spirit; and the commendation that Christ gives to *John*, all this sheweth that *John* did intend the same way of performance in which it was done by the Lord Jesus, which was by pouring upon, or sprinkling with, *Acts 2. 15, 16.* And this according to, and for the accomplishment of what the Prophets had foretold that so that might be fulfilled, and this is witnessed to by the express words of the holy Ghost in *Acts 2. 15, 16, 17.* And it was foretold so to be performed by many of the Prophets, as *Isa. 52. 15. Isa. 44. 3. Joel. 2. 28, 29. Zech. 12. 10.* If Baptizing with the holy Ghost Was one of the things that *John* spake of Christ, and all that he spake of him was true, then this of necessity must be true, and was true, and was intended by the people when they spake it of *John*, and bare witness to the truth of what *John* spake of Christ, in all things, and believed on Christ, by vertue of the truth of *John's* words, *John 10. 40, 41, 42.* And for what he intended by his saying he Baptized them with water, whether he intended *Dipping* or *Plunging*, or pouring upon or sprinkling, may be easily discerned; In that The people understood what he spake, which was Impossible for any mortals to have done: If *John* should have intended sprinkling by this word when he spake of Christ's Baptizing with the holy Ghost, but he performed his own by *Dipping* in water, and yet expressed both by the same word, and this without the least explication or discovery of any difference in the signification of the word. That the people, and the vulgar of the people, and while in a state of unbelief and Ignorance, and at the first time in the place where *John* at first Baptized is all clear from the very expressions of the holy Ghost in *John. 10. 40, 41, 42.* And this could never have been, had *John* intended sprinkling by the same word in Christ's Baptizing, that he expressed his baptizing with if he had performed it by *dipping* and this without the least explication, unless any can prove that the vulgar, and common people could understand what was in *John's* mind without his manifestation of it by his expressions. And if any could do this by *John*, the same people could not understand

understand Christs meaning when he said he did and would give them his flesh to eat, *John 6.* and also it may be further discovered what he intended as to the manner of his baptizing with water by the word βαπτίζω: By the question proposed to him by the Messengers sent to him from the Pharisees which were of *Jerusalem, John 1. 24.* Why Baptizest thou then, if thou be not that Christ, nor that Prophet, nor *Elias.* *John* understood the word βαπτίζω to Baptize, in no other sense than what the Pharisees understood it in, For he Answered them Immediately and Directly by and with the same word, verse 25. *John* answered and said, I Baptize with water, &c. They, both, the Pharisees and *John* understood what was intended and meant by the same word without the least explication of it to shew any different sense, that it was taken in, upon either hand or part, as appears by their direct, pertinent and speedy answers one to the other. And how the Pharisees and all the *Jews* understood it, and what they intended by it we may know, and understand by their Baptizing of their Cups and Pots and Beds and Tables, &c. *Mark. 7. 4, 6, 8.* which were things some of them at least, impossible to be Dipped, or to be baptized by Dipping, especially when it was but the outside of these that they Baptized, or purified *Luke 11, 38, 39, 40* *Matth. 23. 25, 26.* Which may be further discovered when we come to speak particularly of their acceptation of the word.

3. *John* intended no other acceptation of this word Baptizing, nor did perform it in any other manner, than what would consist with his Baptizing of All *Judea*, and All the Region round about *Jordan*, and the multitude, which consisted of men, women and children *ἀνδρας γυναικας καὶ παιδια*, *Matth. 14. 21. Matth. 15. 35, to 39. Matth. 11. 7.* 4. *John* the Baptist Intended no other signification by this word Baptizing, and performed it in no other manner than what would consist with their priviledges as they were children of Abraham, that they might enjoy their priviledges. For they had and did enjoy them, and partake of Baptism by vertue of their being children of Abraham. Why else did *John* dissuade them from trusting in their priviledges, and being children of Abraham? *Matth. 3. 9.* And should *John* have denied them the participation of the Ordinance upon this account the covenant and promise of God must have been broken and made null and void. And why does the holy Ghost say long after that it was theirs upon this account? *Rom. 9. 4, 5.* 5. *John* Baptist could intend no other signification by this word than what would consist with the subjects of his Ministry, and the end of his Ministry, which were the fathers and children, and the turning of their hearts one to another, and all to the Lord, *Mal. 4. 6. Luke 1. 17.* 6. *John* could intend no other signification by this word Baptizing than what would consist with the Baptizing of all that were to bring forth good fruit, or be cut down if they did not, and that were all the trees in that visible field of that visible church, or than what would consist with the Baptizing of all that were either chaff or wheat, or that should be purged out or kept in by Christ, or that should be gathered into the Barn or Garner, or be burnt up with unquenchable fire, *Matth. 3. 12.* It would be strange If any should suppose that *John* should deny any the Ordinance of Baptism, and the participation of it as means to bring forth fruit, and yet charge them upon the pain of Damnation or Salvation to bring forth fruit, and good fruit. And if his exhortation did extend to none but what were Baptized, then all that were of *Israel* were baptized or it was their own default and sin if they were not baptized, and not from *Johns* denying of it to them. And if all both small and great were baptized, then his Baptism must be performed in such a manner as that they might partake of it, which must be by sprinkling, and not by Dipping, and then he must intend sprinkling, and not Dipping by this word βαπτίζω or βαπτίζομαι, when he said he indeed had baptized them with water. 7. *John* Intended no other manner of baptizing by this word and by his act in performance of what he expressed thereby, than what would consist with the ordinary natural strength of one person, to do and perform to persons of all sorts, sexes and ages, stature and Corpulency whatsoever for he did nothing in this Ordinance by a miraculous strength because he did no miracle, *John 10. 41, 42.* And he said he indeed baptized them with water, which he could never do by Dipping or plunging, for whether their wearing apparel were on, or off, it is beyond the Natural strength of any ordinary individual, to Dip all persons of all ages and sexes, and stature into water and take them out again himself, whether it were to be done Diametrical or perpendicular: And if their Apparel should be all put off, it must be to the shame of humane nature. And the baptism must be of two kinds if any part of the body were grasped

or held by the dipper, and the *Dipping* must be contrary to the way of *Dipping* as discovered in Scripture, if that part of the person or thing were *Dipped* in, that was held by the *Dipper*, and yet be accounted *dipped*. It was an act of Great condescension in God *Almighty*; that when he could by his Immediate Power have *dipped* the whole Host in the red Sea with as great ease and freedom as ever he sprinkled them, by the cloud, but by this he condescended to our weakness to perform it in that manner, that any one of his Officers and Servants were capable by their natural ordinary strength, to baptize any one individual, of whatsoever stature, proportion, age, sex, or condition they were. And if this of sprinkling had not been the right way of performance, the great Law giver and Judge would never have given us that Example, 1 Cor. 10. 2. 8. John intended no other manner of Baptizing with Water, than what would consist with the Gravity, Holiness, and Austerity that he came in, which could never be by taking up Male and Female of all ages, and dipping them in Water, and taking them out again: Neither would it consist with the Modesty and Shamefacedness of Humane Nature in them that were baptized; nor with the honour, praise and comeliness of so Solemn an Ordinance in the sight of so many spectators, which he styled, a *Generation of Vipers*; and therefore he must intend, and did intend sprinkling, or pouring upon by this word, when he said, *That he indeed baptized them with Water*. 9. No other signification is intended by this word, by John, than what will consist with other discoveries in Scripture, concerning the acceptation of this word; and if the Holy Ghost have discovered no other signification of it, than pouring upon, shedding upon, or sprinkling with, then there can be no ground of Faith, for any to believe or teach any other, for if it be not so written or said by the Holy Ghost, there can be no ground for any to believe any other, for there was no other if the Holy Ghost said nothing of any other, Heb. 7. 14. 10. He could intend no other baptizing by this word, as to the manner of performance of it, than what would consist with the nature of the External Ordinance, which was, and is still to be a sign of the Internal Baptism by the Holy Ghost. For if he did, he must be supposed to intend otherwise than what God did intend in the appointment of it, 1 Pet. 3. 21. and in all the resemblances whereby it is set forth in Scripture, Rom. 6. 3, 4. Gal. 3. 27. They that can suppose this, and imagine this of one that Christ did commend, no wonder if they imagine all evil of all others of his Servants. 11. John could intend no other baptizing by this word, than what would consist with the Title given to it by the Jews and John's Disciples, John 3. 22, 23, 24, 25. which could be no other than what Peter intended in Acts 15. 7, 8, 9. with Acts 11. 15, 16, 17. in both places it is styled *Purifying*; and one speaks of the Outward, and the other of the Inward Baptism; and all their legal Purifyings were by Sprinkling, whether it was by Blood or Water, Heb. 9. 13, 14, 19, 20, 21, 22. Numb. 19. If it had not been performed the same way as their Purifying was, the Jews that were envious at Christ and John too, would never have given to it that name, John 3. 22, 23, 24, 25, 26. compared with John 4. 1, 2. If any will say, that Baptism is not expressed, John 3. 25, 26. I answer, It is intended of that which was the matter in question, that they came to John with, and desired his Resolution of, with respect to Christ; and if that was not about Baptism, the word must be denied that expressed it. 12. Such a manner of baptizing John intended by it, as would consist with clearness, perspicuity, and plainness of the Gospel Dispensations, that he was sent to be the first publisher of, and the first administrator of, *That all flesh might see the salvation of God*, Luke 3. 6. it is called, *Lights coming into the World*, John 3. 19, 20. *And the day spring from on high visiting of them*, Luke 1. 78. *And the day of Salvation*, 2 Cor. 6. 2. And that which made John's Ministry in point of clearness, greater than all the Prophets that were before him; and certainly, this must not be by dipping and plunging, to set forth and make Representation, and to typify our Christ's sprinkling them with the Holy Ghost, or pouring out the Holy Ghost upon them, This could never be the clearest way to represent Christ's Baptizing; for if John should have intended dipping, and performed his baptizing with Water by dipping, when he did intend, and must intend sprinkling or pouring upon, by the same word, when he foretold Christ's baptizing them with the holy Ghost, Matth. 3. 11.

Then John's Administration of Baptism must be the darkest, and most eclipsed and occult dispensation that ever was in the Church of God, in any age of the World, from the Foundation thereof to that day. And that *First*, for Author, there being no Author discovered as the appointer of such a Dispensation, of dipping persons into Water of all ages and

Primitive Baptizing was by Sprinkling and not by Dipping. 31

sexes, and taking them out again to baptize them. For though such an administration be imagined, yet there is no mention made in the least of any Author commanding or instituting of that manner of baptizing. If *John* had had it commanded him, when the word of God came to him, and if he was sent to baptize with Water, should we not have heard of it? *John* 1. 25, to 34. *Luke* 3, 2, 3. He came in the way of Righteousness; and that is, and must be by Rule; but not a word of this way of baptizing, as having God for the author. And they that can imagine *John* to be the author of his own Head, may imagine any thing else of *John*, and of all others of the Prophets of the Lord. 2. As it must be the darkest for author, so also, for Scripture Warrant and Command, where can any say, that dipping is required, and thus it is written, and thus we believe? 1 Cor. 15. 2, 3, to 12, 13. all may say for sprinkling, thus, it is promised and prophesied of expressly; and this is according to the Title given to the Blood of Christ, and in which way it speaks to us, *Heb.* 12. 24. and thus it is written with respect to Christ's baptizing with the Holy Ghost, *Acts* 1. 5. *Acts* 2. 3, 4, 5, 15, 16, 17. 33. and in abundance of other places the same matter is so set forth, and expressed; but where is one Text that any one Soul can bring out of the *Old Testament*, or *New*, in Promise, Prophesie, or Performance, that Baptism is called dipping into Water, or so set forth in Scripture. 3. The darkest of all for passive Reception. in every thing we be, or are to be Passive Receivers, 1 Cor. 4. 7. and in being baptized specially, it being always expressed in the *Passive Voice*, with respect to the person receiving of it; but how impossible is dipping to be so performed, or received, that the person baptized should be wholly and universally passive; and be rendered incapable of any co-action or co-agency, as it is in sprinkling or being sprinkled; I am sure, should the Eunuch have gone himself into the Water, so far as he went into the Water, he must baptize himself, or else he must be took out again, as to that part, and dipped in afterwards, if his baptism had been performed by dipping. 4. The darkest of all for administration by any one individual person, by any ordinary competent measure of personal strength; but the administration must be impossible for any one constituted Officer to perform by his personal strength, so that God must command both natural as well as moral Impossibilities. 5. For the end of it, to discover to the Baptized, the way and manner of being baptized by Christ, and his partaking of the Inward Baptism from him, which *David* clearly understood by the typical Purification by *Moses*, *Psalms* 51. 5, 7. by the Lord Jesus pouring out his Spirit, or sprinkling him with the gifts and Graces thereof, and not by taking the person and putting him into the Holy Ghost. 1. For the extent of the discerning of it, as to the agents or subjects to behold it; if any did discern it, it could be but few, and that very few, if any that could discern sprinkling set forth by dipping; for what way can any propose as means to discern it by, it must be by their Senses, as their Eye-sight, or by their exercise of their Reason, or by a Supernatural Revelation. As for their Senses of Eye-sight, it is impossible that any should discern sprinkling set forth by dipping. 2. For the exercise of their Reason, how could they, or any living, discern it from that, by Causes or Effects, or Parity or Disparity? Surely the means of discerning of it must not be by Reason. 3. If it must be by Supernatural Revelation, it must be by the word or without the word as the means. For the word to reveal it, that they had not, for there is no one express word to set forth such a baptizing by dipping, or such a two-fold acceptation of the word. And if any say, they had it without the word, this must be true of all that heard him, both good and bad; and this must render the word needless to all: But they that understood what *John* intended were such, as at that time had no Divine Revelation, as to the effect of it upon their Souls, for they were in unbelief, and they believed afterwards, *John* 10. 40, 41, 42. so that they could no way discern it. 6. It must be the darkest of all dispensations, for the subjects capable to partake of it. All Infants, and Weak, and Infirm among the Adult, must be excluded Baptism, as being incapable; and it must be the bold, and hardy, and confident, that could endure to be took up and dipt over Head and Ears in *Jordan*, that being a great River, and therefore the more fruitful: Never was there an Ordinance of Initiation so dark as to admission. 7. For the publick shame and odium of the administration to be performed, publicly in the Eyes of all, even a Generation of Vipers, whether there were the least of devesting by any, or not, or the least of investing with other apparel, much more, if there should have been a total of both; neither of which, at the participation of that Ordinance, in order to the act of baptizing, have the least footing in the word of God. 8. For the universal loss that

all must be at, as to position in the Baptized, whether it was perpendicular or down-right, that they were baptized, or whether it was diametrically, or by equal poize. If it was done perpendicular, or down-right, that they are supposed or imagined to be dipped, which end must be dipt first, the Head or Feet? and whether it must be at one dip or at two? and which way the Face must be, towards the Baptizer, or from him? And if it be imagined to be by equal poize, or diametrically, with the Head and Feet of equal height, whether the Face must be upwards or downwards, or side ways? whether towards the Baptizer, or from him? though both ways are alike possible, yet what Soul under Heaven can have a certain rule for position in dipping in this case. 9. It must be the darkest dispensation that ever was in the Church of God, for making natural strength of Body, and power of Nature to use the Limbs, to be such a necessary qualification for admission to be of the visible Church of God, and boldness and confidence to be dipped in *Jordan*, and not to be frightened nor ashamed in the Eyes of such a Multitude; and the utter exclusion of all others, as could not come by their own natural strength, and use their Tongues, and that had not attained such a measure of confidence and boldness so to be served from all right to, or participation of Gospel Priviledges. Never was the like in any age in the Church of God, if it could be proved that it was so. When Christ maketh a *Cubit* in the stature to be the least, less than a bit of Bread, or a little Rayment, Luke 12. 23, 24, 25, 26. and when God chuseth the weak things of the World, and base things, and things despised to confound the strong and honourable, and hath forbidden us to glory in Natural Strength, 1 Cor. 1. 27, 28, 29, 30. Jer. 9. 24, 25. 10. It must be the darkest with respect to the discovery of the Grace of God designed to be made known in all Gospel Dispensations. First, *This doth eclipse the freeness of the Grace, without respect to any thing in the Creature, or subject recipient*, Rom. 9. 21, 22. 2. *The Impartiality of his Grace, without respect to any person*, Rom. 2. 10, 11. Mark 16. 15, 16. 3. *The Universality and abundance of Grace from a drop to the Ocean, and from a Crumb to the Crown*, Matth. 5. 46, 47. Matth. 15. 27. Zech. 13. 1. Zech. 4. 6. 4. *The efficacy of the Grace of God, and Blood of Christ*, Heb. 10. 22. Heb. 9. 13, 14. *One drop of that sufficient to cleanse fully*. 5. *The greatness of the Sufferings of Christ, how he was broken by Divine Justice, that his Blood was sprinkled*, Isa 53. 3, 4. 11. It must be the darkest as a sign, for the disagreement between the sign and the thing signified as to the way and manner of distribution and participation. Never the like darkness in any sign of Divine Institution. Moses, that put a Vail upon his Face was far more clear, Psalm 51. 6, 7. 12. The darkest, for the limitation of the Administration to some times of the Year only, and to admit them Members of the Visible Church in the hot Seasons, or hot Countreys only. All admission in such a manner, can never be at Winter performed, without apparent danger and detriment to the health of the Baptized; and the confinement of the performance to some Countreys only, and excluding it from others that are not so hot; so that they must never be admitted Members in a right Gospel manner; and if it was not in a right manner, it was contrary to Acts 10. 34, 35. and contrary to the Commission, Matth. 28. 19, 20. Mark 16. 15, 16. And they had Winter as well as other Countreys, John 10. 22. and had cold, and needed Fire, Mark 16. 67. Luke 22. 55. but we do not read of any cessation of John's Baptizing, because it was Winter, or heating the Water of *Jordan*, or chusing hotter places, because of the cold to baptize in. 13. Never the like, for non-explication of the Word, or the Thing, or unfolding of it in any thing, our Lord Jesus explained his Parables to his Disciples and dark sayings; and though Moses put a Vail over his Face, yet his sign was by sprinkling, Numb. 19. Lev. 14. Matth. 13. 14. For unparallelness by any other President recorded in the Word, as to all that were to be admitted Members of the visible Church, Moses did not purifie that way; nor was it foretold, that Christ, or any Gospel Minister should, but the clean contrary by sprinkling. Nor did the Lord do it that way, when he did it by his immediate hand, 1 Cor. 10. 2. Nor did the Scribes and Pharisees, for they professed themselves Moses's Disciples, so that there must be no President for it in the Church of God, as to the generality. 15. For the diversity of the Baptism, if it must be done by dipping; one part of the person must be baptized immediately, and the other mediately, by the Cloaths, if that be not fully divested, and by the hands, or other Instruments, if the person be universally naked, and yet graspt. 16. For the difficulty and danger of the Baptized, without great Strength, and firmness of natural Constitution, especially considering that God will have Mercy and not Sacrifice. 17. As to the subjects of his Exhortation afterwards, That he should in his words speak to all

all to bring forth fruit, whether old or young, that were capable of cutting down, or standing, or of being blown away, or burnt up, or of being continued in, or gathered into the Garner; and ye be imagined to baptize, in a manner, that very few, if any, were capable to partake of it in; And yet threaten them to be Damned, if they did not bring forth fruit of it. 18. That the very act, that John should baptize in, should be that by which Christ should be most known, and yet he be imagined to do it in that way, by which he should not be known, That Johns administration should be to bring them to Christ; and yet he be imagined, to do it in that way that should be an obstacle, and obstruction to them, from coming to Christ, and believing in Christ, when they did see, that he Baptized with the holy Ghost. Another way, how should they believe, that Christ was he that John had foretold should come. Secondly, To find out what signification this word βαπτίζω had with our Lord Jesus Christ, who was Infinite wisdom it self, and of whom it was spoken, and foretold, as the way of the communication of his spirit. And how he used it, with respect to the acceptance of this word, by our Lord Jesus Christ, and his intent and meaning by it in his expressing his mind by way of promise to his Disciples, after his resurrection, relating to his Baptizing them with the holy Ghost. We may see it in Acts. 1. 5. The mind of our Lord Jesus is so plain and clear concerning his acceptance, and intention by this word, that he that runneth may read it. That he did take it to signifie pouring upon, and shedding upon or sprinkling with Or applying of it to the person, and not the person to that, by dipping him into it, is as certain as clear and express: For John verily Baptized with water, but ye shall be baptized with the holy Ghost not many days hence. If we compare this with Acts 2. 2, 3, 4, 5. And suddenly, there came from heaven a sound, as of a mighty rushing wind, and it filled all the house, where they were sitting, and there appeared to them cloven tongues like as of fire (which was that particular Baptism with fire that John prophesied of, Matth. 3. 11.) and it sat upon each of them, and they were filled with the holy Ghost. Here every one of the expressions that respects the application manifests it to be applied to them, and not they to it, and in the same manner that it was applied to them, it was applied to all others, Acts 10. 45, 46, 47. Acts 11. 15, 16, 17. It came from heaven, and not they put into heaven, it appeared to them, not they brought to that, it sat upon each of them, and not each of them put into that. And they were all filled with the holy Ghost, and not they put into that. See also Acts 9. 18. So our saviour does witness that it is applied to the soul, and not the soul to that, in John 3. 3, 5, 8. The wind bloweth where it listeth. So Zech. 12. 10. Isa. 44. 3. Joel 2. 28, 29. Isa. 52. 15. And all the Promises of God are in Christ yea, yea and Amen. 2 Cor. 1. 20. And then certainly that Great promise, Ezekiel 36. 25, 26. must be fulfilled, I will sprinkle clean water upon you, The word is מִקְרָא from קָרַךְ was not this promise breathed by his spirit? and all other of the predictions by his Prophets concerning the manner of his communicating the benefits of his death, and resurrection to his church and people in Gospel times? And also his spirits giving that title to his blood as the blood of sprinkling, and that as sprinkling it speaketh to all his Church, Heb. 12. 24. Heb. 9. 13, 14, 19, 24. And never speaking any other way to his whole church or General assembly. All this shewes Christs acceptance of this word as to the Inward Baptism by him, to signifie only applying his spirit to his people, and not they to that. And as to the outward application with water, does our Lord Jesus manifest the least of different signification or acceptance, than what it had in the Inward Baptism, in that he expresseth Johns Baptism as he did his own by the same word and gave it the same title of being born of water, as well as of the holy Ghost John 3. 3, 5. and declares that to be by the spirit blowing upon, and not putting the person into it, in verse 8th. and had he not breathed by his spirit in his Prophets long before that he would sprinkle water upon them and pour water upon them, Isa 44. 3. Ezek. 36. 25. and was there not a great a necessity of the fulfilling of that, as to the external Baptism, as there was of the fulfilling of the Prophecie of Joel concerning the Inward Baptism? Acts 2. 15, 16, 17. 2. And Christs by his spirit declaring of it to be a type or sign, in 1 Peter, 3. 21. Was not this a sufficient manifestation of the mind of Christ concerning the external Baptism with water did the spirit of Christ ever contradict himself? What blasphemy of the most Notorious nature, must such a thought, or word be in the heart, or mouth of the most confident soul? It is enough for every soul to withdraw himself from such a person, sent or company, Pauls words to the Church was not yea and nay, but as God is true so that Gods truth do not admit of yea and nay 2 Cor. 1. 18, 19. And let God be true, and every man a liar. Rom. 3. 5, 6. If Christ by his spirit have stiled external Baptism a sign, type or figure by his

holy Apostle then it must be a sign, and so performed, of his Baptizing by his spirit; And they have good Scripture warrant that so use it, in the way setting forth Christs Baptizing by his spirit, and it must be the condition of all that partake not of it in that manner, as a sign or type of Christs Baptizing by his spirit. And we may see how Christ accepted the word and intended by it, by what apprehensions, and acceptations of his spirit taught his servants to have of it, both as to the Inward and outward Baptism, *Acts* 11. 15, 16. *Acts* 15. 7, 8, 9. *1 Cor.* 10. 2. *1 Peter.* 3. 21. *1 Peter.* 1. 10, 11. *Heb.* 10. 22. *Ezek.* 36. 25. *Isa.* 44. 3. *Isa.* 52. 15. *Heb.* 12. 24. *Heb.* 9. 13, 14, 19, to 24. 3. And also we may see in what sense our Lord Jesus took this word, and what acceptance it had with him, by his discoursing with the Pharisees about their external Baptizings which by his own appointment was to be by sprinkling, and by the Answers he made to them for pertinency, and directness and speed, and the titles he gave to what they called Baptizing *Mark.* 7. 2, 3, 4, 8. *Math.* 15. 2, 20. And the words he made Answer to them in, in the Original as $\nu\iota\omega\tau\omega$ and $\acute{\alpha}\nu\iota\omega\tau\omega$, and the Pharisees likewise using the same word to set forth and express that which at another time they expressed by $\beta\alpha\pi\tau\iota\zeta\omega$, *Luke* 11. 38, 39 40. That which is translated washing there, should be rendered Baptizing for it is $\beta\epsilon\chi\omega\tau\iota\zeta\alpha$; And this our Saviour stiles making clean, which sheweth it was the same that God appointed as to the manner of performance. So it is called *cleansing*, *Mat.* 23. 26, 27. *Thou blind Pharisee, cleanse first the inside, &c.* Christ Expresseth it by $\kappa\alpha\theta\alpha\rho\iota\zeta\epsilon\tau\epsilon$, making clean or purifying, And Peter by the holy Ghost does render $\beta\epsilon\chi\omega\tau\iota\zeta\omega$ by, or express the thing else where called baptizing by the same word; compare *Acts* 11. 15, 16. with *Acts* 15. 9. So it is expressed by the same word, *Heb.* 9. 13, 14. both as to the external and Internal purifying, so the Inward in *Heb.* 9. 19, 20, to 23. *1 John* 1. 7, 9. and *Mat.* 23. 25, 26. *Mark* 7. 19. *Mat.* 11. 5. *Luke* 7. 22. *Matth.* 8. 2. *Mark* 1. 40. *Luke* 5. 12. *Eph.* 5. 26. And the Noun from this team, *John.* 2. 6. *John* 3. 25. See what it is applied to *Acts* 22. 16. *Titus.* 2. 14. And so at another time the same thing is expressed by $\nu\iota\omega\tau\omega$ and $\acute{\alpha}\nu\iota\omega\tau\omega$ *Matth.* 15. 2, 2. And the Pharisees and all the Jews did express the same matter by, that they at another time called baptizing, *Luke* 11. 38. *Math.* 15. 2. *Mark.* 7. 2, 3. And this word $\nu\iota\omega\tau\omega$ is the word that our Saviour used when he washed the Disciples feet, *John.* 13. which was a ceremonial typical washing as appears by his words to Peter, *John.* 13. 5, 6, 7, 8, 9, 10. If I wash thee not thou hast no part with me. And this is the word the blind mans washing his eyes is expressed by, *John.* 9. 7, 11. And is applied to the washing the feet, *1 Tim.* 5. 10. And to washing the face, *Matth.* 6. 17. And he Answers by a noun from $\beta\epsilon\chi\omega\tau\iota\zeta\omega$, *Mark* 7. 8. with respect to the same thing.

4. Also we may see what acceptance and signification Christ had of this word with respect to the external Baptism, in that he performed it by sprinkling when he did it by his Immediate power from the cloud, and his spirit sets it forth by this word, *1 Cor* 10. 2. He was the Angel that was with Moses and the people in the wilderness. And they at least some of them received it by faith which must necessarily prove the object of faith to be there, *Heb.* 11. 20. which certainly discovers to the full Our Lord Jesus his acceptance of this word. 5. We may see and perceive how Christ understood and accepted this word $\beta\alpha\pi\tau\iota\zeta\omega$ as to external Baptism, In that he was a minister of the circumcision to confirm the truth of God made to the Fathers. *Rom.* 15. 8. The circumcision comprehended the Infant eight days old as well as any adult person, and in the same capacity he was looked upon as the Adult, And the Adult could not have been in the capacity with the Infant to be of the Circumcision, if he were an Israelite, and had not been circumcised in Infancy: And upon the same account, and cause that he was the Minister to one, he was the minister to the other, and that is for the truth of God to confirm the promise made to the fathers: Now if this text be any way objected against, as to the matter in hand, it must be because, that Baptism did not come within the external administrations of Christ as Minister, and if it did not, I wonder where any will place it. Or to what they will attribute it! And what they will make of Christs Ministry, *Gal.* 3. 5. I would pray all such to view that text. If any will object and say that by circumcision, we be to understand the Circumcision of heart. I Answer who should circumcise them in heart, for to be subjects of Christs Ministry. And if none but the circumcised in heart, then this must exclude the Elect of God uncalled and who shall bring them in. 3. If it were that it did intend the circumcised in heart only, yet that will not exclude children; For Christ has done that work for some of them

too; As Isaac, Sampson, Jacob, &c. 4. This must make that we must bring grace to the Lord Jesus, and not come to him for it, *Ezekiel* 36. 27. 5. To limit it to the circumcised in heart only, must make the subjects Ministry to be Invisible, and the Ministry to be the Internal work of Christ, in perfecting what he hath begun in any Soul, or else to make that Internal grace can and does live only with external means for Nourishment. Let men and Devils make what cavils they will against this text. It is clear from this text That the subjects of Christs ministry were Infants as well as the Adult; And if so, Then all the Acts of it must be such, and especially Baptism such as they were capable of partaking of, and Sharing in. Or else Christs ministry must be undertaken in vain, his ministry respected all that the promise respected, or did appertain to: And if it did not appertain to children see *Mala* 4. 6. *Isa.* 44. 3. *Joel* 2. 28, 29. *Acts* 2. 38, 39. And if that did appertain to the youngest Infants, then they were as certainly the subjects of Christs Ministry as the adult; And then Baptism, which was one special part of his external Ministry must and was performed by sprinkling, and not by Dipping, the subjects of his Ministry being not capable of it. All the Fathers were Baptized in the Red Sea, which must comprehend the smallest Infant as well as the person adult, and that was done by Christ as Minister to the Circumcision, *1 Cor.* 10. 2. If any had no right to Baptism, they had no right to any thing else of Christs Ministry, For that is the door of Admission to All other parts of it, or priviledges to be enjoyed. as visible members: And of such this text speaks, Christ being sent to them as such, *Matth.* 15. 24. Thirdly, Let us enquire how Peter the Great Apostle of the Circumcision did accept this word βαπτίζω and what he did intend by it in his use of it, who was the first great and Eminently successful Preacher among them after Christs Resurrection, and the first user of this word after that time. That he did understand falling upon, pouring upon, shedding upon and sprinkling with as to the Internal Baptism is clear from his own Express words; compare *Acts* 10. 44, 45, 47. with *Acts* 11. 15, 16, 17. and *Acts* 15. 7, 8, 9. *Acts* 2. 2, 3, 4, 5, 16, 17, 33. and *1 Peter.* 1. 2. The Hebrew word in *Joel* 2. 28. The text which Peter saith was then fulfilled, is the same with that in *Ezek.* 36. 25, Rendered sprinkling from פרו And as to the Administration of the external sign, which is Baptism with water, we have it also as clear in that he calls it ἀντίτυπον, a type, *1 Peter* 3. 21. Now it could never be a sign, type or figure, If not done in that way as to represent the manner of the performance of that it typified out, which was Christs pouring out his spirit upon his people, *Acts* 2. 15, 16, 17, 33. 2. By his pressing of it as the duty of all by way of command to whom the promise did belong, and that upon the account and reason of the promise belonging or appertaining to them, *Acts* 2. 38, 39. 3. Also his expressions by way of question to all, when he was in the assembly where many were met together in *Cornelius* his family, or house, *Acts* 10. 46, 47. can any forbid water that these should not be baptized who have received the holy Ghost as well as us? If any will deny childrens or Infants being there, they must deny the whole Scripture, If *Acts* 15. 6, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17. be truly & rightly consider'd. And if any object & say, There were no children there because they that are there spoken of, were heard to speak with tongues: I answer, that will rather confirm that they were there; For their speaking could not be a greater miracle than their speaking with tongues. And the Babes and sucklings in the Temple had as eminent a priviledge to set forth the praises of Christ, *Matth.* 21. 14, 15. And these were also under a promise as well as them. *Psal.* 8. 1, 2, 3. *Joel.* 2. 28, 29. *Isa.* 52. 15. *Acts* 2. 39. 4. By the Title that he giveth to Baptism and that is purifying *Acts* 15. 9. The term whereby the legal purifyings were set forth, which were performed by sprinkling. Compare that text with *Heb.* 9. 13, 14, 19. to 24. *Mark.* 1. 40, 41. *Luke* 11. 38, 39. The same with the external baptism and the end of Christ is set forth by this title as to his dying for us, *Titus* 2. 14. That gave himself for us to purifie to himself a peculiar people, and the Application of his blood to us is by sprinkling. *1 Peter* 1. 2. *Heb.* 9. 14. *Heb.* 10. 22. And it is used by Christ to set forth their legal purifications, *Matth.* 23. 25, 26. so in *James* 4. 8. Where if it be taken for our purging our selves it must be taken for our use of the means, *Acts* 2. 38. *2 Cor.* 7. 1. And it is used to set forth external Baptism, *John* 3. 25. compared with *John.* 4. 1, 2. καὶ βαπτίζω. And the word καὶ βαπτίζω that comes from it is used abundance of times, in the New Testament, which signifieth clean, *Matth.* 23. 26. *Luke* 11. 41. *John.* 13. 9, 10. Fourthly, Let us enquire How the holy Pen-men of the blessed Gospel, the four Evangellists did understand this word βαπτίζω From whose pens

this word did drop, and who were the Instruments to record the mind of Christ to us by it, in the Word of God and blessed Scriptures, who also were eye witnesses of the Administrations, and subjects of the communications both special and common. And First I shall Enquire how *Matthew* the First recorder of it, did understand it, and in what sense he did accept it, and take it, and what he did intend by it? The record being made long after the Administration of the sign, and the communication of the thing signified to them. And we may see how *Matthew* took the word to signify as to the Inward Baptism, by the recording of the communication of the spirit from Christ, by this word in *Matth. 3. 11.* He shall Baptize you with the holy Ghost, and with fire. And he was one of them that did partake of it, and upon whom it was poured out, and shed, *Acts 2. 2, 3, 4, 15, 16, 17, 33.* And by the Record he hath made of the spirit descending upon Christ like a dove from heaven, *Matth. 3. 16, 17.* And we may understand what *Matthew* understood by this word as to external baptism, and the performance of it, by the record he hath made of the subjects of Baptism in the Primitive times, Even all *Judea* and all the Region Round about *Jordan*, *Matth. 3. 5, 6. Matth. 4. 15, 16, 17.* And his calling these the multitudes, *Matth. 11. 7.* And discovery of the multitude to consist of men, women and children, *Matth. 14. 21. Matth. 15. 36, 37, 38, 39, 40.* So that he did not intend Dipping by this word, in that the smallest Infants are Intimated to be there. 2. And by the Discovery made of them that *Johns* Exhortation was presented to after Baptism to bring forth fruit, which was every tree of the field, and all, whether they were chaff or wheat, or should be Damned or saved, *Matth. 3. 10, 12. 3.* And also by, the Discovery that he hath made of Our Saviours coming from the water, when he was Baptized, $\alpha\omega\delta\tau\theta\upsilon\delta\alpha\tau\theta$; Which proveth that Christ was not dipt into the water by *John*, in that he was not taken out again. For whatsoever is dipt in by any must be taken out again to distinguish it from casting or putting into the water in a Scripture acceptation. And if children or females had been dipt in by *John*, how could they have come forth, when their clothes were wet by reason of their weakness of Nature and want of strength? 4. We may see what he understands by *Johns* Baptism as to the manner, in that he hath left enough upon record to shew that they had their privileges, as children of *Abraham*, and were not denied them, and then surely the smallest Infant must be, and was baptized, if they were *Abrahams* seed as well as the adultest parent Or else they must be great sufferers, as being wronged, *Matth. 3. 9, 10 Matth. 11. 15, 17, 18, 19.* 5. By his rendering their external purifications by $\nu\iota\omega\tau\omega$, which the other Evangelists and the *Jews* did express by the word $\beta\alpha\psi\tau\iota\zeta\omega$ as well as by that word, *Matth. 15. 2, 20. Luke 11. 38. Mark 7. 2, 3, 4, 5.* which word none will be able to prove did signifie dipping, *Matth. 6. 17. Fifthly*, Let us enquire how the Evangelist *Mark* understood this word $\beta\alpha\psi\tau\iota\zeta\omega$, and what he intended by it? and as to the spiritual Baptism that must be yielded to be the same with *Matthew*, He being one of the Apostles, and did partake of it as well as *Matthew*. And for the external Administration of the sign, we may see what he understood by it By his recording the use of the word among all the *Jews*, *Mark 7. 2, 3, 4, 8.* and He renders the words with unwashen hands, by $\alpha\epsilon\upsilon\omega\tau\omicron\iota\varsigma$, as *Matth.* doth in *Matth. 15. 2.* about the same matter which is never used in the *New Testament* to signifie dipping into. And in *Mark 7. verse 4.* It is Rendered or expressed by $\beta\alpha\psi\tau\iota\sigma\alpha\nu\tau\alpha\iota$; And it should be translated Except they Baptize they eat not. Where we have a clear discovery how *Mark* did understand $\beta\alpha\psi\tau\iota\zeta\omega$ to signifie, and that is the same with their legal purifications, which were by express divine command to be performed by sprinkling, *Numb. 19. 18, 19.* And they must have Notoriously sinned against the very letter of the Law, if they had not so performed it, but had done it another way, and the *Jews* were exact observers of the letter of the Law. *Rom. 2. 27.* And in verse the 4th He tells us of their Baptizing of their pots and cups and Tables or beds $\kappa\lambda\iota\nu\epsilon\upsilon$ and it is expressed by $\beta\alpha\psi\tau\iota\sigma\mu\acute{o}\varsigma$. Which sheweth clearly that their performance of it was by sprinkling, for the tent, and all the vessels in a tent were to be sprinkled *Numbers 19. 18.* If any object and say this is discovered to be their own Inventions. I answer, That is true as to the matter our Saviour does tax them, but as to the manner of applying the water to cleanse them that was as God commanded, and is not gainsaid by Christ, and the thing in debate is not, who invented the matter, but how it was performed, and the acceptation of the word whereby it is expressed, and for the manner of their performance Christ does not condemn that,

that, but do acknowledge it a purifying, and making clean of the outside of the cup and platter; *Matth. 23. 25, 26. Luke 11. 39, 40.* They erred no more in this than they did in the lesser matters of the law *Luke 11. 42.* and had they not had the letter of the law to Justifie the manner they could never have saged in the matter in worship, nor have accused Christ, nor any others for the neglect of it, with any presence of conscience. The people being so well acquainted with the five books of *Moses*, that they could not gainsay the letter of the law, and especially the ceremonial part thereof. That being the most of the religion then in fashion. If any say that the Apostle does not declare his Judgment here, but reports their use of the word that is the *Jews* and *Pharisees*; I answer, The greater ground this gives to believe that the Primitive Baptism was not by *Dipping*, but by sprinkling; For if this was the acceptation of the word among the *Pharisees* and *Jews*, to set forth, their ceremonial purifyings which were by express divine command to be performed by sprinkling, then that was the acceptation of it, by the Apostles too, In that they do not in the least gainsay it. Nor never give it any other signification. And should the *Jews* have broken the command of God, and done it by *Dipping*, how would our Lord Jesus have shewed his abhorrence of their wickedness, therein? Or would *John Baptist* and *Christ*; and his Apostles have followed them, in their way of violating the commands of God that were then in full force? They that have such a belief have little ground for what they do in Imitation of it, *Acts 21. 24, 26.* How often did Christ call them the blind *Pharisees* and serpents, and a generation of vipers? *Matth. 23. 31, 32, 33.* which are sad creatures to follow, especially when we know them. Or else can it be Imagined that the *Pharisees* and all the *Jews* would in the performance of their own inventions follow Christ and *John Baptist*, if *John* had Dipped, or if Christ had Dipped and his Disciples? Did they not say *John* had a Devil? and that Christ was a friend of Publicans and sinners? and did they not make a law that whosoever did confess Christ should be put out of the Synagogue? and then much more from the Temple? *John. 9.* and did they not quarrel against, and were they not enraged that so many did come to his Baptism? *John 3. 24, 25, 26. John. 4. 1, 2.* and were worse in their carriage to *John Baptist* and Christ than the Publicans and harlots, *Matth. 21. 32.* So that the *Pharisees* could not use this word to signifie Dipping from God, nor Christ nor from *John Baptist*, and then they must have it from themselves, and if so, Then Christ and *John* would not follow them in their wickedness, and if any should say they might have it from the Heathens, that will not mend the matter, but make it worse. But it is clear from the various texts where we have both Christ and *John* and them using the word about one and the same thing, that their performance of it was one and the same way, and that they all had one and the same acceptation of the word, *John 1. 24, 25. Luke 11. 38. Mark 7. 4, 8.* And therefore there could be no other signification of this word upon any hand, than sprinkling in the *New Testament*. And this about the external Baptism, as well as the Internal; Even by Christ and his Apostles, and by others. And the things they baptized as well as their persons will confirm it, which was upon the outside of their Pots and cups and brazen vessels, and of Beds or Tables, or any other Utensil, Tent, or House, which were by Gods command to be cleansed or purified, when a person died in the tent or house, and the things or Utensils were made unclean thereby, *Levit. 14. 50, 51, 52. Numbers 19. 16, 17, 18, 19.* And as no one constituted officer, as to natural stature or strength Indefinitely considered was or is able to baptize, either perpendicularly or Diametrically any person of any sex or age by Dipping, no more could they Baptize the Utensils here mentioned by Dipping, as their beds or Tables that they Dined at, and slept on after Dinner, as some write; Nor to take up a tent or house when standing and the vessels in it, and baptize it, or if they leave out the persons and vessels; though we read not of the removal of either out of the tent by Gods command to be purified. And all were to be purged one way and that was by sprinkling, *Heb. 9. 13, 14, 19, 20, 21, 22, 23.* And by one Baptizer, or Purifier, *Heb. 9. 19, 20, 21. 22.* And this is the Baptizing that this holy man of God *Mark* hath reference to. as well as those petty additions of the Elders to it, and it was a ceremonial sign of the benefits they should have of Christ to come, as Baptism is a sign of the benefits we be to seek for and shall have from Christ already come; compare *Heb. 9. 20, 21, 22.* with *Acts 2. 38, 39. Psalm. 51. 6, 7. Ezekiel 36. 25, 26, 27. 1 John 1. 7, 9. Titus 3. 5, 6. John 3. 3, 5, 8. Titus 2. 14. καὶ καὶ ὁ ἀποκαθάρσει ἡμᾶς ὕδατι ῥήματι* Sixthly, Let us enquire How *Luke* did understand and accept this word ὁ καταβαπτίζω, and what he did intend by it in his use of it? and as to the intent and acceptation of the word, to set forth Christs Baptizing with

the holy Ghost, He must be and was of the same mind with all the rest of the Apostles. Because he was the Pen-man of the Acts of the Apostles where it is recorded in the execution of it, as well as in Christs promising of it, *Acts 1. 5, Acts 2. 2, 3, 4, 5, 15, 16, 17, 18, 33, Acts 10. 44, 45, Acts 11. 15, 16, 17.* and as to the intent, acceptation, and use of this word, with respect to external Baptism with water, to set forth the manner of the performance of it, he is as clear as the others, that it is not taken to signifie, 1. *Dipping, but sprinkling or pouring upon;* as may appear by his giving us an account of the multitude that John Baptized *Luke 3. 7, 16.* as well as 2. *Matthew in Mat. 11. 7.* and of Johns Exhortation to be as extensive to them as being baptized, to all that should be damned or saved in another world, *Luke 3. 16, 17.* and as extensive to all as *Matthew* doth, and the multitude the spirit of God does witness consisted of men, women and children, *Mat. 14. 21.* And his stiling them all the people which consisted of men, women and children *Luke 3. 21. Heb. 9. 19, 20, 21.* Which proveth that it was by sprinkling, because all the people could be baptized no other way. 3. Also he gives us an account of the Baptizing of three thousand in the latter part of one day, *Acts 2. 41.* Which could not be but by sprinkling the administrators then and there, being but few, and we have no account of their going to Jordan or any other river; and who can believe where there is no word for faith to anchor on? 4. and he Discovers that it was the duty of all the people, In that it was their sin that were not baptized, *Luke 7. 29, 30.* and none could be rejectors that had not the tender and offer; yet this he records them to be, all which sheweth that he understood the word to signifie such a manner of Baptizing as all the people might partake of as it did appertain to them, and was theirs by Gods free Donation, *Rom. 9. 4, 5. Rom. 3. 2, 3. 5. Luke* did understand it to be a typical purifying, why else did he so record it? *Acts 15. 9.* which was always performed by sprinkling, *Heb. 9. 13, 14, 20, 21, 6.* We may see what *Luke* understood by it by the account he giveth of the Pharisees Baptizing their hands, *Luke 11. 28.* The Pharisees marvelled that Christ had not first washed, so our translators have rendred it: *Ἐπεὶ οὐκ ἔβαπτιζεν τὰς χεῖρας αὐτοῦ πρὶν τοῦ φάγεσθαι;* Because he had not first Baptized before Dinner, which doth clearly discover that *βαπτίζω*, or Baptizing with water does intend and signifie to sprinkle. The Baptism hereto be performed was with water, and that not in a civil sense, but in a religious sense, as appeareth by the answer made by the Lord Jesus, and the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and platter (in civil washings the inside is especially looked to, to be cleansed, or else cleansers of them would be esteemed very stutish, and many might be poisoned) But your Inward part is full of raven and wickedness, which sheweth it respected sin. See also *Matth. 23. 25, 26. Matth. 15. 7, 8, 9.* In vain do they worship me, &c. it was matter of worship with them, *Mark 7. 8, 9, 10.* But Our Lord Jesus does acknowledge it a cleansing of the outside of the cup, and platter, and that it was a making clean. The word is *καθαρίζετε*, used again *John 3. 25.* about Christs and John, Baptizing with water, about their sprinkling of old, *Heb. 9. 13, 14, 22.* This sheweth that *Luke* understandeth by baptizing of the hands, the application of water to the hands by way of sprinkling, and this by the Law was to be done by a clean person, *Numb. 19. 18, 19.* Christ was used among the multitude and did use to raise the Dead; and cleanse the Lepers, and therefore the Pharisee did suppose he might be unclean, and therefore admired that he had not first Baptized, that is, purified himself. Because that Law was then in force: and Christ doth grant it to be a cleansing of the cup and platter. But condemns them for resting in that, and never labour after that which was typified out by it which was the cleansing of their hearts, as David did, *Psalms 51. 6, 7.* and though this was an addition of their own inventions to the Law of God, yet they kept to the manner of performance, or else it could not have borne the title, or denomination of cleansing, *Rom. 2. 17, 27.* and should they have done it otherwise it would have made their own Inventions to have been known from the commands of God, and the people would have slighted them: and also Christ would have detected their wickedness, should they have turned sprinkling to Dipping. And if they should have performed it by Dipping, whether it were in their clothes, or naked. Their frequent Baptizings would have been a burthen intolerable, and Impossible to all, and utterly Destructive to their humane nature, as often as they came from market, or went to receive any food to have all over into water, or to have been put into water, or should they have Imposed it upon that they Invited to Dine with them, to have been Dipt all over in water, and where they have had water to Dip in? or heifers enough to kill to have the ashes of them to

the water? see Numbers 19. what it was made with, and besides he that was to be cleansed was not to touch the water, for then he had defiled it, and if the clean person that was to sprinkle it did touch the water he was defiled, *Numbers* 19. 21, 22. &c. So that of necessity it must be performed by sprinkling; all which declares *Luke* his acceptance of this word. 6. Besides his recording *Pauls* baptizing, *Acts* 9. 18. and makes no Discovery of his going out of the house being blind, and of the Sailors being baptized the same hour of the night, *Acts* 16. 30, 31, 32. and whatever faith persons have to believe rivers running through these houses, yet the Scripture discovers none. So that they have no ground for their faith: and also *Pauls* Baptizing the Disciples in *Acts* 19. 3, 4, 5, 6, 7. and of *Philips* Baptizing the Eunuch in *Acts* 8. 38. which could never be by *Dipping*. If it be true, what is supposed by some. That they went both into the water, both *Philip* and the Eunuch, The participle *εἰς τὸ ὕδωρ* rendered into, is in *1 Cor.* 10. 2. Translated unto. But if any will have it that they went both into the water, How can they Imagine that *Philip* could baptize, that is, as they suppose, *Dip* him? could he baptize or *Dip* that part of the Eunuch that was in before? How far they went into the water do they know, and can any thing or person be *Dipt* into the water, or any part of it either, that is not out before? It may be moved in the water, but not be *Dipt* into it. And could he *Dip* him while he stood upon *terra firma*, upon firm ground? must not what is *dipped* Immediately before the act of *Dipping* be loose from every thing else? and could he *Dip* that part that he Grasped to *Dip* him? was he in his wearing apparel or not? how many baptisms must there be in this way of Baptizing? If any part of his body was uncovered that might be *Dipped* Immediately, they Imagine what was covered must be baptized mediately, and what was Grasped must be baptized Secondarily to the rest of the mediate Baptism, and when must the bottom of the feet be baptized upon which he stood, we do not read of any change of the position, whatever faith any have to a Terr, without warrant; If *Philip* did baptize the Eunuch by *Dipping* of him, it must be diametrically or perpendicularly. And when they can prove That *Philips* arms were so much longer than the common race of mankind, and his strength so much more to do it, when I say this is proved by Scripture, I hope, I shall have faith to believe it, but not till then? It was no other than what one person could perform, for he baptized him, and it would be strange If *Philip* should engage to do this any other way than what all others of Christs servants had done it. There is enough in the former Testimonies by *Luke* to signify his acceptance of the word to the contrary to this Imagination. Seventhly, Let us Enquire how *John* the Beloved Disciple, and the Pen-man of the Gospel did understand this word βαπτίζω and what he did intend by it in his use of it, and his Testimony with respect to Christs Baptizing with the holy Ghost, must of necessity be the same with the rest of the Apostles, being he was a subject partaking of it with the rest of the Disciples; *Acts* 2. 23, 4. and also we may see his Testimony of it in his recording the words of Christ to *Nicodemus* who was one of the Pharisees that rejected Baptism, *John* 3. 3, 5, 8. and our Lord Jesus assureth of the necessity of it with the Inward Baptism under the terms of a new birth, and the words should be rendered Ἀμὴν ἀμὴν λέγω σοι ἐὰν μὴ τις, whosoever is not born again, let him be male or female, young or old, and so it is also in verse 5th ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος and the manner how this birth is brought about or effected we have this holy pen man of Scripture recording in verse the 8th, τὸ πνεῦμα ὅπως θέλει πνεῖ, &c. The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth? So is every one that is born of the spirit; and if none know whence it cometh and whither it goeth, God does not put the person into it, in that it cometh to him, and can any one put the person into it here? It cometh to him and bloweth upon him, and enters into him, *Ezekiel* 37. 3, 4, 5. *Ephes.* 2. 1. and also it appears that *John* the Evangelist did understand the Baptizing with the holy Ghost to signify applying to and pouring upon, and sprinkling with, and not *Dipping* into by the Denomination that he giveth to it, *1 John* 1. 7, 9. Where he calls the same thing for matter cleansing, which is the same title that God gave to their purifying by sprinkling, *Numbers* 19. 19. and the blood of Jesus Christ his son cleanseth us from all sin, Which is the same that *David* prayed for, and was signified by sprinkling with hyssop, *Psalms* 51. 2, 6, 7. and the Greek word is the same that is used by Christ to set forth the thing signified by the cleansing with water by the Pharisees Baptizings, καθαρίζει. compare this text with *Heb.* 9. 13, 14, 19, 20, 21, 22, 23. and see how the holy Ghost does ex-

profly declare it to be done by sprinkling; so in verse. 9. we have the same word translated
 καθαρισμὸν ὁ γνοῖν and the same thing is expressly called sprinkling, *Heb.* 10. 22. having our
 hearts sprinkled from an evil conscience, *Heb.* 9. 13, 14. called it purging, and the same
 word is used καθαρισμὸν and this is called Baptizing by the holy Ghost in *Acts* 11. 15, 16.
 and purifying *Acts* 15. 9. and for his acceptance of the word as to external Baptisms with
 water, We may see what he understood by it in his giving of it, or recording the same Deno-
 mination given to it by Christ that is given to the Internal Baptism, *John* the 3d. 3. 5. and in
 the Denomination given to it in *John* 3. 25, 26. calling of it purifying; Then there arose a
 question between some of *John's* Disciples and the *Jews* about purifying, and they came un-
 to *John*, and said unto him, Rabbi he that was with thee beyond *Jordan*, to whom thou bar-
 est record, behold the same baptizeth, and all men come to him. Compare this with *John* 4.
 1, 2. Now when the Lord knew how that the Pharisees heard that Jesus baptized and made
 more Disciples than *John*, though Jesus himself baptized not, but his Disciples. This text *John*
 3. 25, 26. is like that in *Luke* 11. 38, 39. That which in one verse is called baptizing is in
 the other verse called purifying. And the ground of the question seems to be about the right
 of Christ and his Disciples to Baptize, which may be gathered from *John* 4. 1, 2. And the an-
 swer made by *John* to his Disciples and the *Jews* to this question, the Pharisees and the *Jews*,
 of whom the Pharisees were the Ring-leaders were offended at Christ and his Disciples Bap-
 tizing, and the Numerousness of the people that came to be baptized of him. And the great-
 ness of the number that he made and baptized, and they came to *John's* Disciples, and started the
 case to them, and the Disciples of *John*, and the *Jews* too, as I suppose, with this question, came
 to *John* for resolution of it. *John* to satisfy them that he had right to baptize, tells them, for a
 man could receive nothing except it were given him from heaven. There is the right of
 Christ cleared as to his call and right for what he did. And for the Numerousness of his Dis-
 ciples, and the people that did come to him. He satisfyeth them as to that, in
 that he tells them that Christ must increase, but he must decrease *John* 3. 30. And the obser-
 vation that Christ took of the Pharisees being offended at the Numerousness of them he Bap-
 tized is that he left *Judea* and came again into *Galilee*. *John* 4. 1, 2, 3. Which was Christ's
 usuall course in such cases. So that this gives a clear discovery of the way of the administrati-
 on of the outward sign by *John* and by Christ, in that it is called Purifying; for what is
 called Purifying in the 25th verse, is called Baptizing in verse 26th. As what was called
 Baptizing, in *Luke* 11. 38. is called making clean in verse 39. καθαρισμὸν ὁ γνοῖν and καθα-
 ρισμὸν are the two words used, and they that can shew any difference as to the theam, or the
 sense, may. And it is the external application of water that is spoken of in both texts, and
 in this of *John* 3. 25, 26. It hath reference to the Baptism of *John* and his Disciples with water.
 And if any will deny it, they must deny the persons debating the question or concerned in it,
 to be meant by the word THEY in verse 26. And they must deny the answer of *John* to them,
 and also excuse the Pharisees and *Jews* in their being mad, as they did use to be at Christ,
 And deny Christ's observation of it. And Denying all make no more a do. But for the present
 this seems to my weak understanding clear from the text, That purifying and Baptizing sig-
 nify one and the same thing, when it is spoken of external Baptism, as well as it doth when it
 is spoken of Internal baptism in *Acts* 11. 15, 16. *Acts* 15. 7, 8, 9. *Heb.* 10. 22. *Heb.* 9. 13.
 And what is called in *Heb.* 9. 13. Purifying the unclean, is in *Heb.* 9. 10. called in our transla-
 tion Diverse washings, but in the Greek, it is διαφόροις βαπτισμοῖς Diverse Baptisms, and
 sprinkling is expressly mentioned as the manner of the performance of this Baptism. As it is in
Heb. 10. 22. to set forth the Inward Baptism. So that it is clear that *John* the Apostle did un-
 derstand and intend by this word βαπτίζω, both as to the Internal part, and external part,
 Pouring upon or sprinkling with, and not Dipping the Person neither into the spirit, by Christ
 nor into the water by the Baptizer. 8 Let us enquire how the Apostle St. James did understand
 this word βαπτίζω to signifie, and what he did Intend by it in his use of it. As to the Inward
 Baptism his Testimony must be the same with the rest of the Apostles, being one of them it
 was promised to, by Christ, *Acts* 1. 5. and a subject of the fulfilling of it, in having it poured
 out upon him with the rest of the Apostles, *Acts* 2. 2, 3, 4, 5. and also we have the same ti-
 tle given to the thing, that is the Inward Baptism that others of the Apostles and Christ did
 give

Primitive Baptizing was by Sprinkling and not by Dipping. 41

give it, *James* 4. 8. Cleanse your hands, ye sinners, and purifie your hearts ye Double minded, καὶ καθαρίσατε χεῖρας ἁμαρτωλῶν καὶ ὀφθαλμοὺς καρδίας διψυχῶν Where we have for
 cleanse the same word that the holy Ghost useth by *Peter*, *Acts* 15. 9. καὶ καθαρίσατε. The Noun
 from which is used *John* 3. 25. As the Noun From βαπτίζω is used to set forth their
 purifyings, *Heb.* 9. 10. And the word to purifie is from ἀγνίζω used again *John* 11. 55. 1.
John 3. 3. *Acts* 21. 24. Where it is applyed to their legal ceremonial purifications which
 were performed by sprinkling, *Numbers* 19. 18, 19. *Heb.* 9. 13, 19, 20, 21, 22, 23. Now whe-
 ther these words are spoken as *Peters* were in *Acts* 2. 38. Repent ye therefore, and be baptized
 every one of you, looking upon them in their natural guilt and filth: Or whether as those that
 were externally bapized already, but needed the Inward benefit of it, like *David*, *Psalms* 51. 7.
 It is all one for that, If the first word be applyed to the Inward Baptism by Christ with his
 spirit, so it is also of the outward and external, and the latter word is used to expresse the legal
 purifications, *Acts* 21. 24. Whereby we have the Testimony of this blessed servant of God,
 as to his acceptation and his signification of the word. And we have another text to shew his
 acceptation of the word to be the same with *Peters*, *Acts* 15. 9, 13. and *Peters* to be the same
 with *Johns* in *Acts* the 8. 14, 15, 16. Now when the Apostles which were at *Jerusalem* heard
 that the Gentiles had received the word of God, They sent to them *Peter* and *John*: Who
 when they were come, prayed for them that they might receive the holy Ghost: For as yet he
 was fallen upon none of them, only they were Baptized in the name of the Lord Jesus; Then
 they laid their hands on them, and they received the holy Ghost. Observe, It was fallen upon
 none of them as yet. Not they put into that, but it fell upon them, and they received it. And
Paul's and *James* his acceptation of it was the same with all the rest, *Acts* 11. 15, 16. And in
Acts 15. 6, 7, 8, 9. When *Peter* had declared how God at first did take out of the Gentiles
 a people for his name, and put no difference between the believing *Jews* and them, purifying
 their hearts by faith. The Apostle *James* brings a text relating to the spiritual seed of *David*,
Acts 15. 13, 14, 15, 16. And confirms what *Peter* had said, which is a sufficient proof that he
 understood it, in the same sense that *Peter* did. *Nimbley*, Let us enquire how *Paul* the great Apostle
 of the Gentiles did understand this word, and what he did intend by this word βαπτίζω.
 Who we read partook of the Baptizing with water, and with the holy Ghost also, as *Acts* 9.
 18. And his repetition of it in *Acts* 22. 16. And here with respect to *Paul*, as all the servants
 of Christ, the holy Apostles, and as Christ their Lord and master did understand, accept and
 use this word βαπτίζω to signifie pouring upon, shedding upon and sprinkling with; So did
 this holy, and faithful servant of Christ take it, and use it to signifie the same. As may appear
 in his Epistle both to the Circumcision the Hebrews, and in his discourses with them, as to
 the spiritual Baptism by Christ with his spirit. For his apprehension of the Inward Baptism
 with the holy Ghost see *Acts* 19. 1, 2, 3, 4, 5, 6. He came in his journeying and Travels to
Ephesus, and finding certain disciples he said unto them, Have ye received the holy Ghost since
 ye believed? And they said unto him, we have not so much as heard whether there be any ho-
 ly Ghost. Where by the way, we may see how much truth there is in that perswasion, That
John baptized none but true penitents, and this repentance to be made forth by a confession of
 their sins. These could do this with the witnes, that had not heard so much, as whether there
 were any holy Ghost. And he said unto them, Unto what then were ye Baptized? And they said,
 Unto *Johns* Baptism. Then said *Paul*, *John* verily baptized with the baptism of Repentance,
 saying unto the People, that they should believe in him that was to come after, that is, on Christ
 Jesus. When they heard this they were Baptized in the Name of the Lord Jesus Where ob-
 serve, that there is no record of any confession required, or made, of the truth of the grace of
 faith as wrought in their hearts, to give them a right to Baptism verse 6th. When *Paul* had
 laid his hands on them, (he did not put them into his hands but laid his hands on them. As
 the Apostles *Peter* and *John* did *Acts* 8. 15, 16, 17.) The holy Ghost came on them ἐλθὼν
 τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς. The holy Ghost came upon THEM not they took and
 dipt into that. The Learned tell us that ἐλθὼν is per synchop? pro ἤλυθε ab ἐρχομαι and is used
 again in abundance of places in the New Testament. As *John* 1. 7, 11. *Luke* 2. 27. *Matth.*

2. 21. &c. So in *Titus* the 3. 5, 6. Which he shed on us abundantly. Through Jesus Christ our Saviour. It is not put them into that, but poured out, or shed forth that upon them. The word is ἐξέχεεν from χέω or ἐκχέω used again in *Acts* 2. 16, 33. So also in *Hebrews* 10. 22. He witnesseth the same thing, which is Baptizing with the holy Ghost. Let us Draw near, &c. Having our hearts sprinkled from an evil conscience, *Acts* 19. 2. Have ye received the holy Ghost? so *Acts* 10. 47. Where observe that all that we receive does come to us, not we be put or dipt into that. So in *Rom.* 5. 17. All that we have of the abundance of Grace is said to be received, and all the difference that is made between us and others, or between what we were in our selves, is said to be received in *1 Cor.* 4. 7. And whatsoever is given to us is said to fall upon us, or come to us, *Acts* 10. 44, 47. So that with all clearness *Paul* does bear witness that he understood by Christs Baptizing with the holy Ghost, Pouring upon, shedding upon, sprinkling with, the holy Ghost, and not our being Dipped into that. And as to his apprehension and use of the word as to the external baptism with water, we may have a clear discovery from Scripture also. And one text we have his acceptation of it as to that discovered in, is in *1 Cor.* 10. 2. Where he speaks only of the Outward sign, and nothing of the internal Baptism by the holy Ghost, and were all baptized unto *Moses* in the cloud, and in the sea. καὶ πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο ἐν τῇ ἱερελῇ καὶ ἐν τῇ θάλασσῃ, Which should be rendered, and were all Baptized unto *Moses* by, or with the Cloud in the Sea. That is, in the place where the Sea did use to run, though now the Motion of it was Stopped by the mighty power of God. And a way made for them to Pass over as upon dry land. *Heb.* 11. 29. There can be but two ways of Baptizing with water, the one is by applying, or putting the person into water, and the other by applying the water to the Person by pouring of it out upon him, or sprinkling him with it. Now in the text their being baptized is asserted and affirmed by the holy Ghost. And the Baptizer Named is *Moses*, by whose conduct they were bid go on, *Exod* 14. 15. And the way whereby it was done is intimated to us by the Instrument thereof the Cloud, and the place where it was done, and that is in the Red Sea. Which they passed through as upon dry land *Heb.* 11. 29. Now Dipped, or sprinkled they must be. But Dipped in water they could not be, nor were not, because they passed as upon dry land, *Heb.* 11. 29. And the Red Sea stood up like a wall: Therefore sprinkled they must be and were, Because not Dipped. They passed, διὰ βίας from διὰ βίω rendered by *trans eo*, *trajicio*, used again *Acts* 16. 9. Come over and help us, which was with a speedy motion: So *Luke* 16. 26. Which shewed they stood not still in their Motion to be Dipped perpendicularly or Diametrically. And this Motion was not of some, but of all, by their own personal strength, or by others. So that as some were baptized So were all baptized. And if any should say that they might be all wet, as much as if they had been dipt. But wetting is not dipping. That is the case; I Answer that cannot be matter of faith, because not recorded in Gods word. Neither is it the way of God to prefer sacrifice before mercy; For should they have been much wet, how ever some might have endured it, yet what must the women, and children and little ones have done in the wilderness into which they were then going, where they had neither habitation nor fire ready to dry or warm them, or change to shift themselves with, for their clothes waxed not old, nor their foot swelled, *Deut.* 29. But if they were not Dipped, how can it be proved that they were sprinkled? I Answer If they were Baptized, It must be by Dipping or sprinkling, But they were baptized, but not by Dipping, therefore by sprinkling. 2. If the baptized were upon dry ground it was by sprinkling. 3. If the baptized were in motion in the Interim of the time of reception, then it was by sprinkling. 4. If the great, and whole Host were baptized in one night, it was by sprinkling. 5. If there was but one Baptizer then it was done by sprinkling: But there was but one Baptizer, even one *Moses*. 6. If what is done from the Cloud is by drops, then it was done by sprinkling. 7. Where there are Infants baptized as well as adult, it was and must be done by sprinkling, but so it was here. If the smallest Infant had not been baptized that lived to have children, how could all the fathers have been said to be baptized *1 Cor.* 10. 1, 2. But some will say this was an extraordinary Baptism and therefore not to be a pattern for ordinary administrations and performances. I Answer, whether the baptism be ordinary or extraordinary is not the question here. But what the word baptizo does signify and in what manner the Ordinance was performed. It is strange if God Almighty should perform his Immediate works in an unlawful manner, or in an Irregular manner;

and does the holy Ghost use to bring Impertinent arguments? It is brought as an argument to the Corinthians that they would take heed of sinning against God, under such priviledges without real godliness. And if all must be rejected for argument that is brought from extraordinary, what use shall, or can be made of the whole Bible? Especially the generality of the New Testament? Must there be a proof for any thing? All was done by extraordinary persons upon extraordinary occasions, and by extraordinary causes in the days of the Lord Jesus, and his immediate servants. Must not the whole 11th Chapter of the Hebrews be razed for proof? Was not John Baptist baptizing such a multitude in such a place or places, and their confession extraordinary? is the like to be produced? Was not the mission of Philip to the Eunuch Extraordinary, and his preaching to him and the success of his preaching, and his baptizing and confession, and all; Can any match it? And what of the New Testament is not? Why should any Mortals have the face to cast this as an obstruction, when the thing in debate and question is what the word βαπτίζω does signifie and how Paul doth understand it, and take it to signifie with respect to external baptism and this is a plain Scripture proof that he did take it to signifie sprinkling and pouring upon, and this with respect to the whole Church of God, at that time upon Earth. And that it does not signifie, nor does he intend by it Dipping into water. In the meaning of Paul to the Corinthians, it was then in no other manner performed than what the smallest Infant might partake of it, in the Red Sea; If it was not, how could all the fathers be baptized? And if his baptizing of the Corinthians had not been by the same manner; Or if they had not been baptized in the same manner, as to sprinkling, as it was by God in the Red Sea: How might the Corinthians have said that they had not the right Baptism, and that Moses did Baptize with the Baptism that was more like an external sign than Paul? And that they had more of the Gospel Preached to them in the Red Sea from the cloud as to discover the Baptism of Christ with the holy Ghost than ever they had, and so have renounced their Baptism; If the Corinthians did not say this, many in our days would have said it, and abundance more, and rejected Ministry and Baptism and all participation of ordinances with them, and called them lyers and antichristian; If Paul should have baptized by Dipping or plunging, and yet express the very same Baptism when performed by the Lord under the Ministry of Moses by the same word, and it did clearly signifie to sprinkle, and it might easily be proved that it was done by sprinkling, What an advantage would the false teachers have taken to have rendred Pauls Ministry and labours null and void and ineffectual among the Corinthians? And they would have proved him an Impostor and an intruder upon them out of his own mouth, and from his own words, and this by Moses, that they all acknowledged that God spake by, and how must this have destroyed Baptism from being of the Nature of a sign, type and figure, He in all his Epistles assenting the Grace of God to be received by them, and they not received by that, or put into it. And he always asserting it to be given them by sprinkling Heb. 10. 22. Or shedding upon, Titus 3. 5, 6. By this we may see how Paul was baptized himself in the house or chamber, Acts 9. 18. He asserting sprinkling with water to be baptizing. And how he baptized them in Acts 19. 3, 4, 5, 6, And how he baptized the Jaylor Acts 16. 31, 32, 33. And how he baptized Lydia and her household, Acts 16. 14. If any one can shew so much ground for Pauls understanding and taking the word βαπτίζω to signifie Dipping into water, for my part I shall thank them, and never revile them for what they bring for proof with that evidence of Scripture from Pauls writings in the Scripture as this is. For if Pauls Intentions by this word mentioning the means whereby it was done, and asserting their motion the while it was done, and place, they passed on the dry ground, Heb. 11. 29. And the baptizing of all of them, had not been to set forth the manner of doing of it, by sprinkling, and if his administration of it had not been the same way and in the same manner amongst them, that is, if his external baptizing, and their being baptized had not been by sprinkling of water upon them: Then the design of the holy Ghost in presenting the argument to them, to warn them to take heed of falling after the same manner must have been contradicted. The administration being not the same as to manner, which to some is the all, and if they imagine it not to be the right way, though they have no Scripture but mens opinions, they will renounce their Baptism. And it must have had a contrary effect to have stirred up in them a dislike of Paul and their Baptism, from his Expressions and administrations. As First, it would have raised questions in their minds whether Pauls calling and his administrations had been from heaven, in that he administered baptism another way than what God did it by

Moses, and have made them doubt of all Baptism that was not performed by sprinkling or pouring upon. 2. That they had more clear discovery of the Lord Jesus, and his way of pouring out his spirit upon his people than they had by *Paul* and his Baptizing. 1. For the agreement between the sign and the thing signified, which was the spiritual baptizing by Christ, by the external baptizing with water. 2. For the easiness comeliness and glory of the manner of the administration, and their participation of it. 3. For the extent and universality of the subjects receiving of it, Parents and children, even the smallest of Infants every Soul of them. 4. For the mercifulness and pity of God Almighty in it, for their health and preservation, over what theirs was, that must have been dipt over head and ears, which is dangerous to most bodies. 5. For the advantages of time and place to partake of it at any time, and in any place, and not to be kept from it because it was Winter, or for want of a *Jordan* to dip in. 6. For more unity with, and fulfilling of the Promises and Prophecies, *Isa.* 52. 15. *Ezekiel* 36. 25. *Ezek.* 12. 10. *Jer.* 2. 28. Whereas theirs, if it had been by Dipping, must be contrary to all these; if many poor hardened Souls, had so much as this to cast in the face of Ministers now, how would they Improve it? and expressly publish it? 3. They might have questioned whether the covenant that *Paul* had Preached had been the same covenant of grace that was made with *Abraham*, and further made known to *Moses*, because the manner of the administration of the great ordinance of Initiation was so altered not only as to the application of water, to the persons to whom, but the fewness of the persons, and the limitation of time and place for the administration. 4. Then they might have Imagined that *Paul* did mean as contrary and different things by the same word at the same time about the same thing, at other times, and in other things he wrote to them about, and pressed upon them, as he did about this word baptizing, if he should have called that in the Red Sea baptizing, and yet have intended dipping by it when it set forth his manner of baptizing? 5. Then the word baptize must signify two things with respect to external baptism that is, Dipping, and sprinkling, but one thing as to internal baptism, and that is pouring upon or sprinkling with. And this when dipping was and is Impossible. 6. This would have been urged by the false Apostles against *Paul* if he should have done it contrary to *Moses*. 7. Then they must have concluded that their baptism external was not a sign of the Internal baptism. But something by it self. And without it can be discovered what it is, it must have been accounted null and void. Tenthly, Let us enquire how all the believing *Jews* and Church of the Circumcision did understand this word βαπτίζω whose Pastors and Teachers did so often express their minds in this word to them? And this we may find by their being present where this word was used, and other synonymous terms to express it used also, and no manner of explication given to this word, nor to the other expressions setting of it forth, by them that expressed their minds to them by it; and no explication required, nor objection made of their not understanding or knowing what was meant, and intended by it: as the Apostles did, and was usual when they did not understand Christs Parables. They asked their Lord and master, the meaning of the Parable, this may be clearly observed from *Acts* 11. 1, 2. when *Peter* came to *Jerusalem*, they that were of the Circumcision contended with him; and *Peter* maketh a repetition in order of the matter. And in verse the 15th he saith as he began to speak, the holy Ghost fell on them, as on us at the beginning, and this he calls baptizing in verse the 16th, and all understood what he meant by the word in that they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, verse 18. So also in the Great assembly *Acts* 15. 4. which consisted of the Church, Apostles, and Elders. And the *Jews* were thousands of them that did receive the word and believe, *Acts* 21. 20. πύσαι μυριάδες ἑξῆς, &c. And these are termed the Church *Acts* 15. 4. And their officers were the Apostles and Elders and in verse 12th they be called the multitude, πᾶν τὸ πλῆθος, from πληθω, used again in *Heb.* 11. 12. For the Stars of heaven for multitude. And all this multitude kept silence voluntarily. It is not said were kept in silence, or there was made silence, but they kept silence while *Peter* spake; and discovered Christs spiritual Baptizing of the Gentiles by giving them the holy Ghost as he did to the Apostles, and other believers. And put no difference between the believing *Jews* and them, purifying their hearts by faith, *Acts* 15. 7, 8, 9. And in all this the same thing is intended that *John* foretold, and that Christ called the Baptizing with the holy Ghost. And *Peter* had also so called it before, *Acts* 11. 16. And all kept silence as fully understanding what was meant

meant and spoken. And Barnabas and Paul were there present too, and acquiescing therein as knowing what was spoken and intended. Besides Peters Epistle to the Circumcision sheweth that that they did understand it of sprinkling, or that it was their duty so to do, 1 Peter 1. 2. The sprinkling of the blood of Jesus Christ was that which sanctified them. And the way whereby it was done was by sprinkling, as the matter was Christs blood. So the Epistle to the Hebrews, Heb. 10. 22. Having our hearts sprinkled from an evil conscience. And the General Epistle of James James 4. 8. And the same thing still meant and intended that John the Baptist and Christ called baptizing with the holy Ghost. Matth. 3. 11. Acts 1. 5. Acts 11. 15, 16. See also Titus 3. 5, 6. 2 Tim. 1. 5. And by Pauls declaring how Ananias came to him when he was in a house, and bid him arise and be baptized, Acts 22. 16. Acts 9. 18. This evidenceth they understood it. He did not say arise and go forth, or arise and go into the water; But arise, why tarryest thou? arise and be baptized, calling upon the Name of the Lord. And we may see it also, in the Disciples of John coming to him with that question about purifying, and calling it baptizing that they understood that the word signified, not Dipping but sprinkling or pouring upon, by calling it purifying, John 3. 25, 26. which is the same that Peter called it, Acts 15. 9. So Acts 2. 38, 39. Eleventhly, Let us enquire How the believing Gentiles understood this word βαπτίζω, as far as their acceptance of it is recorded in Scripture?

And that we may have some Discovery of from 1 Cor. 10. 2. Where their sprinkling in the Red Sea by the Cloud, or pouring upon is set forth by this word. No man living I suppose that stands in awe of wrangling against Scripture can give any other Discovery than by sprinkling from Scripture, of the Baptism there spoken of, and this was of the manner of the administration of the visible sign, and this expressly, and of all the whole host, and not of some only. And the place where, and the kind of it dry ground, Heb. 11. 29. and the relation they stood unto them in, as Fathers by profession, though not by natural generation, and then all that were exempted baptism of that great host must not own God, or have God for their God. and that was not Infants a span long in Israel, for they had God for their God. Deut. 29. 10, 11, 12. and the Baptism of the Corinthians must be by sprinkling too, or else they could not stand in that relation to them as children to fathers by profession; Unless the Corinthians were of another mind, than many are of now, who account Dipping the only way, and enveigh against sprinkling, and account Baptism that way, as no baptism, for they must renounce that, and be dipped, though scarce any part can be truly according to Scripture acceptance of Dipping, said to be Dipped, but only put in some part under water. I am perswaded that in our days many would have renounced them to be their Fathers by profession in religion that had been baptized by sprinkling. Though how ever men esteem it, thus the holy Ghost has stiled them, to the believing professing Corinthians. And this not such as were truly Godly, neither that God had succeeded their outward baptism with the Inward, but such, as with many of whom God was not well pleased 1 Cor. 10. 4, 5, 6. The like relation is asserted by Peter, Acts 15. 10. and owned by all in that assembly. So in Gal. 3. 27. It is called a putting on of Christ, and Surely they understood it. Though putting on of a garment, or any thing else, by any person upon a nother is not by putting the person into the garment or any thing, but putting that upon the person. So 1 Cor. 12. 13. It is called a baptizing by the spirit into one body; Now the spirit do not take the person into the Church the body of Christ, but confers the priviledg of Adoption upon him, John 1. 11, 12. and what is rendered unto εἰς is the same that is rendered into, 1 Cor. 10. 2. Certainly that Great host could not be put into Moses his person, Titus 3. 6. It is called a shedding upon, and did not the believing Gentiles understand this? How then were they taught, and how could Titus teach others also? and why was it a sin in any to teach otherwise? Rom. 6. 3, 4, 5. It is set forth to them as a burying with Christ. Did not they understand what it meant? Did ever any dead person go into the grave himself? Or did ever any bury another without applying the matter wherewith he was buried to him? whether earth, or stones &c. The stone was rolled to the mouth of the Sepulchre in which Christ was buried. Absalom had a heap raised upon him. The buryal of a person is putting the Corps into the grave in order to be covered with earth. The word ταφῇ rendered by Sepultura is mentioned Matth. 27. 7. The field to bury strangers in, where they were laid and covered with earth. ταφῇ a sepulchre, a grave, or place where the dead are laid, not that into which they go. Our Saviour did not go into the sepulchre, but they laid him there, Matth. 27. 60. ἐν ταφῇ used Rom. 6. 4. rendered by Sepelior signifieth to be buried or be

laid in the earth together, buried hid or concealed; It comes from $\Theta\chi\tau\omega$ used *Matth. 8. 21*. That in *Jer. 8. 1, 2*. Sheweth that when their bones were laid in the open view of all in the sight of the Sun and all the host of heaven, and not covered, that then they were not buried; Not put into the earth, and covered, but lay upon the face of the earth as dung. The Hebrew word is קבר and signifieth such a buryal as *Abraham* and *Sarah* had. *Gen. 25. 10*. Was not the Sharp knives that *Joshua* made to circumcise the children of *Israel* applyed to the flesh of the person, and not the flesh applyed to the knife? *Col. 2. 11, 12*. Do any understand what these expressions signifie now, and did none of the believers that were wrote unto in these Epistles understand it, then? That which is called by Christ a being born of water, and of the holy Ghost. *John 3. 3, 5*. is called also by the same spirit a being baptized into one body, *1 Cor. 12, 13*. 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The word for to make clean is καθαρίζετε constantly used in the *New Testament* with respect to a religious cleansing or purifying, *Heb. 9. 14*. *1 John 1. 7*. *Heb. 9. 22, 23*. *Matth. 10. 8, 23, 25*. *Luke 11. 39*. *Matth. 7. 9*. *Matth. 11. 5*. *Luke 7. 22*. *Mark 7. 19*. *Acts 15. 9*. *Ephe. 5. 26*. *James 4. 8*. *Titus 2. 14*. *1 John 1. 9*. *2 Cor. 7. 1*. and so also the Noun from it, *John 3. 25*. *Heb. 1. 3*. *John 3. 25*. *Luke 2. 22*. *2 Peter 1. 9*. *Mark 1. 44*. *Luke 5. 14*. and should they have performed their additional purifying any other way, than what the law did enjoin in all cases where the law did command it; This would have made their own traditions have been known from Gods commands, and the people would

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And if without apparell that they Baptize, they must be so far from Religion, as not to have humanity; Baptize they did, but if it was by dipping so often as they did Baptize, it must be altogether Impossible and Intolerable, as to baptizors and Baptized; Therefore believe it who can supposing they kept to the letter of the Law, it must be by sprinkling. And John the Baptist did it the same way why, else did the Pharisees so stile his baptizing, John 1. 24, 25. and this as messengers to examine and to carry tydings to the Sanedrim at Jerusalem, and as sent out to that end by them. Would they give Johns baptism a wrong Denomination or title to it, and if in hatred never raise one quarrel in one word against the doing of it? They made more violence then, than thousands in our days do, if they did do so. However this is certain that they must obeyed the Devil in what he did in his dispute with Christ, Mat. 4. 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Surely that is a very unfitting and unseasonable time to dip the hands all over, but if it had been but the hands, that were to be purified, for to cleanse the whole person, yet the whole person or thing that was to be purified, was looked upon as unclean, See Heb. 9. 19, 20, 21, 22. tho the hands or the outside of the cup and platter were, being purified, the whole was clean: Like the saying of our Saviour to Pet. John 13. 8. 10. but Remember we ought that the whole man be clean.

it were sprinkled on him. By this it appeareth that the application was by sprinkled when expressed by *ῥαντισμοῦ*. The same we have expressed by the Pharisee Himself in Luke 11. 38. *ῥαντισμοῦ* If any will come to that height in Impudency, as to accuse the spirit of God speaking in the Per-men of the holy Scripture, that was to be questioned. Or that they did report falsities. And if they did not speak it, if the holy Ghost did report it of them, is it not authentick? It is a great mistake that many are under who Imagine, that the washing of the hands we read of in the New Testament, in use among the Jews, was a civil washing, and so to be performed as persons do now in their civil and humane cleansing of themselves, as they please their own way; this is a great mistake. For their washing of their hands, was a religious washing, and made matter of conscience among them, and a great piece of their religion. If not the most Pharisaical: But the purifying was a duty commanded, and the manner of it exactly by God Almighty; as may appear at full in Lev. 14. Numb. 19. and Heb. 9. and the unclean was not to touch the water, because whatsoever he did touch, was unclean, and if he could defile the Sanctuary, then surely the water of separation. If he could defile one clean thing, he might defile another. And God almighty was pleased to appoint a clean person to sprinkle the water upon them, and if he did touch the water, he was defiled; and therefore he was to do it with a Bunch of hyssop, Numb. 19. 18, 19, 21. verses. And the tent, and the vessels in the tent, that were uncovered were to be sprinkled with the water of separation upon them; and thence it is, that they are said to make clean the outside of the cup and platter, because they sprinkled the water upon them with the bunch of hyssop. And some of the things mentioned Mark 7. 4. No one person was no more capable of Dipping than any one is capable of Dipping, Persons of any sex or age, as *καὶ ἄνδρες*, and also their cleansing was not by a fountain stream or pool, but by water kept in a vessel to that end, Numb. 19. 9. As the blood was sprinkled out of a basin, Exod. 12. 22. The blood of the paschal Lamb; and the blood of the Bullock, Exod. 24. 6, 7. Compare that with Heb. 19. 20, 22, 23. And John 13. 5. The water that Christ purified his disciples feet was out of a basin: If that had been their manner to wash the feet by dipping them into the basin, then Mary her dropping tears upon Christs feet had been Irregular; whereas Christ doth own it for a washing, Luke 7. 38. The word is *βρεχέειν* which signifieth to rain. But if it could be Proved that the Pharisees did dip, yet that could not make it a duty so to do, they having no divine warrant for such a way of purifying, But in stead of being a duty it was a notorious sin against the very letter of the Law. And then surely Christ would never have called it a cleansing, or purifying, that they violated the command of God in the performance of; nor never would Christ or John Baptiste have Imitated them. From all which it doth appear to any respector of Scripture, that the word *ῥαντισμοῦ* does signifie only to apply the water in baptism to the person, and not putting the person into the water, nor any part of the person, according to the Pharisees acceptation of the word, and by the Testimony of all that have been the great publishers, and recorders of it, in the New Testament. From all which the evidence hath been produced. But some may object, That what is recorded of the Pharisees, and the Jews about their baptizings in the New Testament was but their own traditions, and of the Elders: And therefore there is no ground to prove, that their performance of it was the same way that they performed their legal purifications which was by sprinkling: I answer, It was theirs for matter, having made their ceremonial defilements to come in abundance of more ways, and from more things than God made it. But as to the manner and way of performance, it must be, and was the same way, as the Lord commanded by sprinkling That their threshold might be set by Gods threshold, and their Post by Gods Post; or else their traditions would have been known from Gods commands, and so their wares would not have gone off with the people. 2. From the high esteem that they pretended to have of Moses and the ambition to be his Disciples accounted, which made for their reputation among the people, and nothing would have blasted them sooner then to have shewed contempt of Moses; John 9. 28, 29. 3. As to the matter of the defilement Imposed, for that they might have had fair colour and shew; For the Law did assert, that whosoever did touch any thing that the unclean person touched was unclean, Numb. 19. 22. And they did not know but when they had been at markets, or the like, they might touch some such thing, and therefore, they had a colour for their additions; and especially when they were so mixed among the Romans and Samaritans. Here they had a convering for their Inventions, but by the manner of application of Water in purifying, or for the kind of the Water to be made, there they could have none, the Law being so exactly known and daily learned by the Jews and their Children; and should they have done it, this would have cast contempt upon Moses way as insufficient. 4. This would have made the Traditions to have been more burdensome than Moses's Law and God's Command, and made them to the people worse than Pharaoh's Task-masters. 5. This would have been to the detriment of their own Bodies, and the Bodies of their Disciples; and so much the more, as the Countrey was hot, and they in a heat in their coming from Markets. 6. This would have possessed the People with Prejudice against them, as counting themselves wiser than Moses. 7. This would have made them their own cleansers, purifiers, and baptizers, contrary to the Law, should they have dipt in their hands themselves. 8. This would have made the bunch of Hyssop to be the Law, should they have dipt in their hands themselves. 9. This would have made that what the unclean person did touch, was not defiled.

Primitive Baptizing was by Sprinkling, and not by Dipping. 49

could any have been defiled by touching of it: and so there would have been no need of any cleansing neither of God's Institution, nor of their Invention. 10. Should they have Dipped, this would have destroyed the use of the Priesthood, and rendred them uselefs; for if they could cleanse themselves when defiled with water, and so often? why not also with blood that was more seldom, Lev. 7, 14.

Reasons to prove, That as the Scribes and Pharisees did not dare to intend dipping by baptizing; So that they did, and must intend sprinkling by their baptizing.

1. From the letter of the Law that required it, and was so well known amongst them, Num. 19. 18, 19.
2. From their resting in, as well as keeping to, the letter of the Law, as their righteousness, Rom. 2. 17, 27. Rom. 9. 30, 31. Phil. 3. 4, 5, 6. Matth. 19. 17, 18, 19, 20.
3. From the Titles, or Denominations given to it, as *punishing, cleansing, washing, &c.* Which Titles the Holy Ghost gives also to baptizing in the New Testament, John 3. 25, 26. Acts 15. 9. 1 John 1. 7, 9. Heb. 10. 22. Heb. 9. 13, 14, 19, 10 23. Matth. 23. 25, 26. Luke 11. 38, 39, 40. Acts 21. 20, 21, 24, 25, 26.
4. By our Saviours expressing the same thing by purifying or cleansing, which they called baptizing, Luke 11. 38, 39, 40. Matth. 23. 25, 26. καὶ ὁμοίᾳ ῥε.
5. Because it was applied to the Out-side of the Cup and Platter, by Christ's own testimony. And this was according to the Law, Numb. 19. 18, 19, 20. compared with Matth. 23. 25, 26. upon the Vessels and the Tenr.
6. From the things baptized, which was their Beds and Tables, as well as their Pots, Cups and Hands, Mark 7. 1, 2. to 4, and 8, 9.
7. From the Holy Ghost's expressing that which is called baptizing, by sprinkling; but never expresseth it by dipping, Heb. 10. 22. 1 Pet. 1. 2. Ezek. 36. 25. Isa. 52. 15.
8. From its being a type of the same thing, that Baptism was then a type of, and is now, Psalm 1. 5, 6. Acts 2. 38, 39. 1 Pet. 3. 21. Heb. 9. 13, 14. Heb. 10. 22.
9. From the same thing being expressed by *πίσι* and *ἀντί*, which signifieth the application of water to the Subject, but not the Subject to the Water, Mat. 6. 17. John 13. 5. to 11. Mat. 15. 2, 20. and Mark 7. 1, 2, 3.
10. In that the baptizing was in the same manner to persons as it was to things, Mark 7. 2, 3, 4, 8. v.
11. From the pertinency, readiness and fulness of the Answers, that Christ giveth to their Accusations, Mark 7. 1, 2, to 9. Mat. 15. 2, 7, 8, 9. and Luke 11. 38, 39, 40.
12. From their frequent doing of it; and this by all the Jews: They did not eat, except they baptize their hands often. Which, if well considered, renders it impossible, as well as intolerable, to be performed any other way than by sprinkling. For it was impossible that they should baptize by dipping every time they did eat, and yet live, or have wherewith to do it.

F I N I S.

E R R A T A.

Page 4. line 15. for sinners, read sinners. p. 9, l. 29. f. person r. person. p. 10. l. 11. f. Βελζεβοῦθ r. Βελζεβουλ. l. 21. f. str. it, p. 11. l. 11. f. Gal. 5. 27. r. Gal. 3. 27, p. 12. l. 37. f. could r. would, p. 14. ult. f. saw r. saw, p. 20. l. 23. f. nser r. set. l. 52. f. pody r. body, p. 23. l. 5. f. affable r. affable, l. 18. f. Zech. 12. 12. r. Zech. 12. 10. p. 28. l. 3. f. at r. as, p. 30. l. 48. for oue r. out, p. 33. l. 2. f. ye r. yet, p. 35. l. 2. for Ezekiel 36. 27. r. Ezekiel 36. 37, p. 37. l. 4. f. fadged r. fadged, p. 38. l. ult. f. hey r. they, p. 39. l. 39. us is wanting, p. 43. l. 35. f. allenting r. asserting, p. 44. l. 13. f. Ezek. 12. 10. r. Zech. 12. 10.